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THE
ANATOMIE
OF THE
SERVICE BOOK,
DEDICATED TO THE HIGH
Court of PARLIAMENT.

Wherein is Remonstrated the unlawfulness of it,
And that by five severall Arguments ;

Namely, { *From the Name of it.*
 { *The Rise,*
 { *The Matter,*
 { *The Manner, and,*
 { *The Evill Effects of it.*

Whereunto are added some *Motives* ; by all which we clearly
Evince the Necessitie of the Removeall of it.

Lastly , We have answered such *Objections* as are commonly
made in the behalfe of it.

John 9. 31.

*Now we know that God heareth not sinners : but if any man be a Worshipper
of God, and doth his Will, him he heareth.*

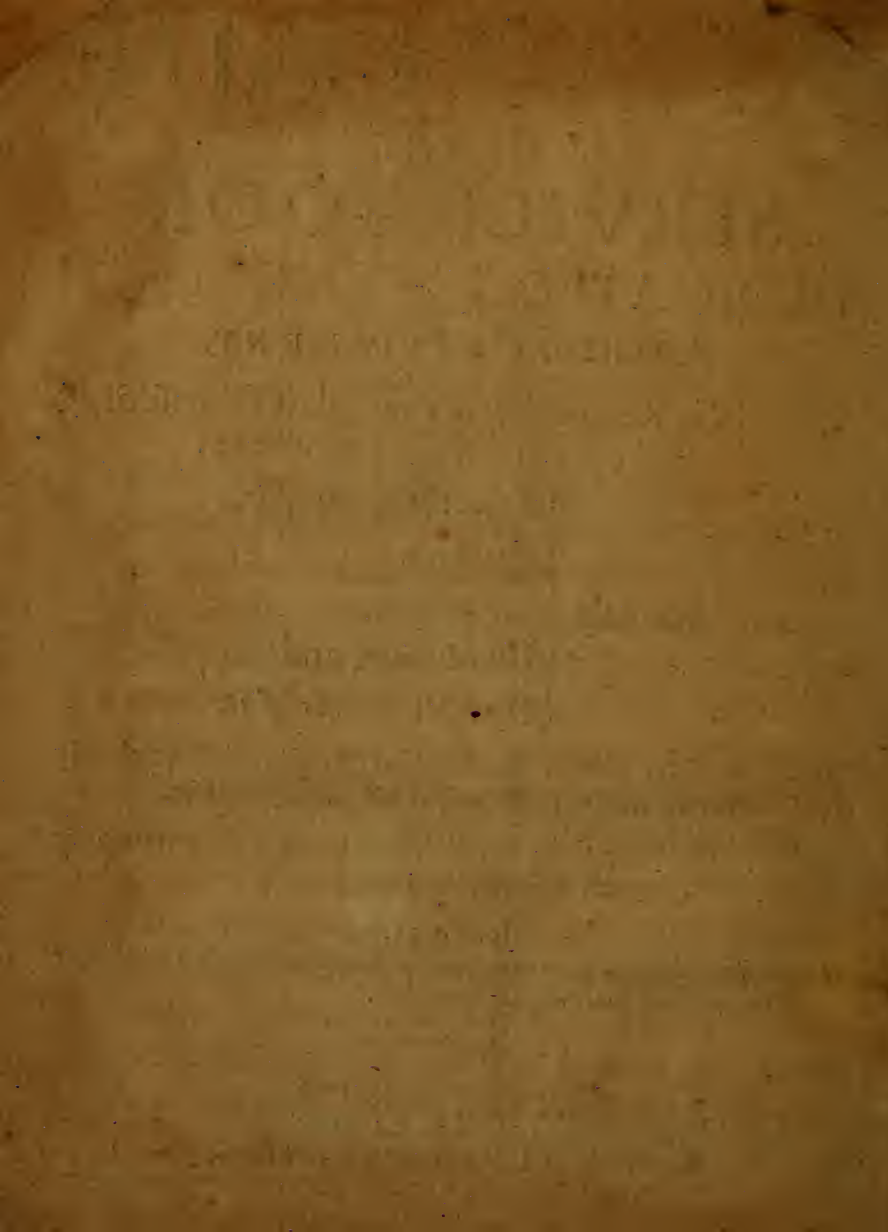
Λίγοι καὶ οὕτως οὐκ ἔστι Νάεσ.

A pure Prayer is Gods Temple.

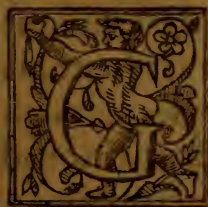
John Bernard

By D WALPHINTRAMIS.

Printed in the yeare, &c.



TO
THE RIGHT
HONOURABLE
THE LORDS, AND
The *Knights, Citizens, and Burgesſes*,
of the Honourable Houſe of
COMMONS.



Great Senators, though in thoſe ſtor-
my times and Illiads of great af-
faires, wee preſent to your Ho-
nours, as one did to *Antipater* a
Treatie, the ſubject whereof is
Happineſſe; yet wee are Confident wee ſhall du 29th 1650.
have a better Answer then *I am not at leiſure*. Our
humble ſuit is, for the Pure Worſhip of the true
God, and the quite abolithing of the *Service-Book*,
with the Hierarchicall Maintainers of it, both
Enmity to *Chriſt* Kingdome; this (as we con-
ceive) is the prime Worke of the day, *ſaving*
bealth is the greateſt good, and Purity in Worſhip
is the onely meanes to attaine the End, and you
are the *Inſtruments of Inſtruments* to advance this Salus ſum-
mum bo-
num.
8th 1650
A 2 Worke.

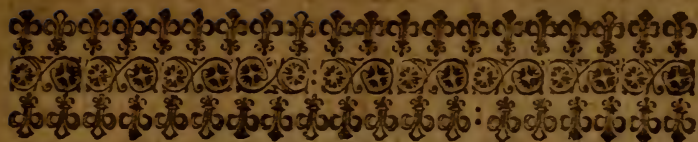
Worke. We desire no more of your Honours, but that the Reasons of our requests may be weighed in the Ballance of the Sanctuary, & *ut res cum re, & ratio cum ratione comparetur*, that Matter with Matter, and Reason with Reason (as a Father saith) may be compared, and that which is found light may be cast out of the Sanctuary. It suits neither with the Honour of your Place, nor greatnesse of the Work: that you should either see with Dr. *Halls* eyes, or with ours; but that Eye-clearing word, should be the light of your Eyes, as we hope it is: the Doctor his Charging upon Gods people with Passionate reproaches, recoyles enough upon himselfe; though *Tully* telleth us, that bad Orators, instead of Reasons, Use, Declamations, we could not have expected it from so great an Orator as the Doctor; we seeke not *Corban* nor *Mammon*, as our adversaries doe, but the Kingdome of *Christ* in the Purity of his Worship, which is first of all to be sought; for Reformation begins at the Sanctuary. You are those *Eliakims* that must set the Lord upon his glorious Throne, and hee will make you as *Nayles* in a sure place: to whose Honours wee shall ever be devoted,

In all humble Service.

To the well-affected READER.

THe Waters of Affliction, not long agoe
had so overflowed the Bankes of Zion,
that wee might truly say with the Oratour,
that our Contention with our Adversaries was
not for Mounds and Marches only, but even for
the whole Possessions of our heavenly Inheri-
tance: but blessed bee our High and Mighty God,
who hath not onely limitted those proud waves,
but beaten the Authours backe with shame and
confusion; so that wee may now with boldnesse
challenge and maintaine the Mounds and bounders of
our heavenly Rights, and that before such a Iust and
Supreme Iudicature, as cannot deny Christ of any
part of his Right: before them we have our suit against
the Service-Booke, which we have clearely evinced
by the Anatomizing of it, to bee a ranke Impo-
stor in Gods Worship; and notwithstanding of
its long possession, to be a violent Intruder in the
House of God, upon which grounds, we desire and
hope to have an Injunction for Casting of it out.
Then a word to you Readers, which are of three

sorts, either doubtfull in suspence, who by this Treatise may bee fully resolved; or such as use it, who by strength of Reason may be brought off: and lastly, such as cannot brook it, who by this Treatise may be strengthened and encouraged, not onely (as a learned Author observeth) because many of Gods people are of the same minde; but chiefly because God is of the same minde. Let us then with sound mindes and solid love, quit our selves like Men (as the Scripture phraseth) in Contending for the Truth, and the Truth shall overcome and make us free; or as Iob, Behold my signe, that the Almighty will witnesse with me, although mine adversaries write a Book against me, (Cap. 31. 35.



AN ANATOMIE OF THE SERVICE BOOK.

CHAP. I.

The Preface.



S loyaltie to King and Countrie, is the very fortresse and wall of Politie, being commanded and commended, both by the Lawes of God and nature; so *pure and undefiled Religion*, is the Fountaine and Rocke of approved loyaltie; yea, equity, charity, sobrietie and loyaltie, are the virgin daughters of unspeckled piety, as the

Jam. 1. 27.

foresaid place witnesseth; we could be large in this Theme, but we hasten to the particular; the Subject whereof is one of the weightiest pieces that yet hath beene presented, *Namely The Service-Booke*, which notwithstanding the present surfeit of bookes, yet we hope it shall finde a place in the most serious and judicious thoughts; we may well call it with the *Cornick*, *Fundi nostri calamitas*, *The overwhelming storme of the purity of worship*, for as it is true, No Ceremony,
No

No Bishop, because the Ceremonies are the *pitchie wings* whereon they flie, so it is as true, that no *Service-booke*, no *Ceremonie*, for that is the *Migazine of nimble Ceremonies*; *Doctōr Boyes* in his epistle Dedicatory to *Richard Canturburie* upon his Exposition of the Liturgie complaines heavilie, yet causelessly, that the Liturgie is crucified betweene two *Malefactors*; on the left hand *Papists*, on the right hand *Shismatiques*, meaning *Puritanes*, both of those he calls *Foxes*; but by a just retortion, we shall set the saddle on the right horse, and shall make it appeare, that the *puritie of Christ his worship* in this land, hath long been crucified between two *theeves*, namely, that *superstitious* and *Popish Liturgie*, and ranke *Atheisme*, varnished with *superstition*, to whom we may well apply that saying of *Luther*, *They are tied together by their tiales to do mischiefe*; though by their heads they seem to be contrary; and though we have no time to runne over the common places of *Atheisme* and *superstition*, and to shew how like *Pilate* and the *superstitious lewes*, they concur to the crucifying of *Christ* in his worship, yet thus much the Scripture witnesleth, and experience proveth, and we humbly desire your honours to minde it, that all superstition, and the purity of Gods worship, ever have been, and shall be at continuall warres, and can no more dwell under one rooffe, than a chaste Sponse, and a proud inveigling Strumpet, or no more in one Temple, than *Dagon* and the *Arke*. *Superstitio est res insana*, *Superstition* (saith one) is a mad thing, and so indeed it is; for it is contrary to the wisdom of the Word, and of the Spirit, which are the ground, & life of the worship of God. *Superstitio est vitium contrarium religioni*, *Superstition is a sin opposite to Religion* (saith *Aquinas*) which is very clear from the nature and rise of it; for as Religion is a worshipping of God according to his wil, *Quisquis præceptis Cælestibus obtemperaverit, is cultior est*, Whosoever follows the divine Precepts, that is, a worshipper of God saith *Lactant*. but superstition carrying the very nature in the name of it tels us, that it is *Supra statum*, over and above the Statutes of God: the Word in the Greeke is, *ὑπερστυγία*, as if it should signifie the *fear of the Divell*, and the signification futes very

Brefat. in
Comin Gal.

Semica.

Sec.

Secund. 4.
92. Art. 10.

Lib. 6. c. 2.

Well with the nature of the thing; for when a man
 coyneth a worship to himselfe, he receedeth so farre from
 the feare of God, and whereas the Divell is the Author of
 all superstitious worship, whether it be of another God, or of
 the true God after a way of selfe-device, or will-worship,
 then it may be truly called, the *fear of the Divell*, as the
 true worship of the true God is notioned under the name of
 his *fear*: this superstition shutteth up the way to the *Jewes con-*
version, and openeth the mouthes of Atheisticall Gentiles.
 against the profession of all religion, in derision whereof
Averroes speaks tantingly thus: *Sit anima mea cum Philoso-* In *Meta-*
phis, quia Christiani adorant quod edunt, Let my soule be with *phis* 12.
the Philosophers, because the Christians adore that which they
eat: So may the Jewes take occasion to say; Let our soules
 be with the old Ceremonies, sith the Christians new Cere-
 monies are so *foppish* and *ritaculous*, having no footing from
 the Word of God. But to bring the charge to the particular
 in hand, if our Lyturgie be not a *Mass* of *superstition* and
superstitious Ceremonies, we professe we know not what
superstition is: to instance it in one particular, namely, in the
 grand Ceremonie of *adoration* or *kneeling at the Sacrament*;
 hath it not beene the staffe and strength of that abominable
 Idoll, the breaden God? and if the Masters of the Ceremo-
 nies disavow that opinion, yet the *Sermons* and *Writings* of
 divers of them doe testifie to their face, how they go as far,
 yea, and farther than many Papists in that particular: as it is
 true that the current of Popish Champions doe maintaine
 the bodily presence, as *Innocentius* the father of that Mon- *Lib. 3. c. 12.*
 ster, *Bellarmin*, and *Heiga* the *Expositor* of the *English Masse*, *De missa li.*
 by changing and chopping that *fiat corpus*; so divers of the *2. c. 23. 48.*
Canturbur:an faction, as himself, *Mountagu*, *Pocklington*,
Lawrence, agree with the Papists and Lutherans in this point,
 namely, concerning the *Matter*, leaving the *Manner* as a
Cabalisticall Myserie: *de vocibus dixi, ne de missa quidem, imo Antid p. 10*
nec transubstantiationis certamen moveremus, for words (saith
Mountagne) as the *Mass*, yea, or transubstantiation it selfe, we
 will not contend. *I like not these* (saith Doctor *Lawrence*) *Serm p 72*
that say his body is not there: and to explaine himselfe he ad- *18.*

death *Substantially, Essentially*, not by way of *Commemoration*, or *Representation*: but should not this be their opinion, since they act what they hold, by a materiall *Altar, Priest, and Sacrifice*, had not that *Hydra of the Scottish Lyurgie* made a greater Monster, by the addition of some more heads, and that very cunningly, by the English Authours, and sent out to take in the Church of Scotland (had not that we say, lost all the heads, and had the braines dash'd against the stones) the aforesaid Authours made no question, but that all the power of both *Head and Taile* should have had room enough to dominere here in England, the Pope having such a large army both of *Legionarie* and *Auxiliarie* forces to maintaine it. But blessed be God, who brake the head of that young Dragon in our neighbour Nation, and we hope will by you crush out all the blood of the old one here, who was the mother of that, and the Masse-booke the mother of both: there is a Proverbe amongst the Naturalists, *in pñ ēpi ēgrē qñ, ē ē pñēat qñēatē*, *Except a serpent eat a serpent, it cannot become a Dragon*: so except our Liturgie had beene full of serpents, it could not have hatched the Dragon that was sent unto Scotland. The superstitions of this bulke are such, and so many, that if *Paul* were here and saw them, as he saw that of *Athens*, he would undoubtedly cry out, *Men and brethren, I see that in all things you are too superstitious*; we may better apply that speech of *Tacitus*, concerning superstition, not *exuialis*, hurtfull or dangerous, but *execrabilis*, cursed and execrable, and so it is indeed, both to whole Churches and other people, whose eyes God hath opened to see the evill of it, which we are confident you do; and I say as *Paul* said to King *Agrippa*: *We know you beleieve it*: but as it seemed unreasonable to *Festus* to send *Paul* a prisoner without the charge laid against him; so we neither will, nor dare charge any thing upon this Liturgie, which we shall not prove; nor desire the outing of it without good and sound reasons for our desire; and therefore we humbly and heartily desire your Honours to take into your consideration these five Reasons following:

The first is from the *Name*, wherein the Champions of
the

AA. 17. 22.

Annal.
lib. 14.

AA. 26. 27.

AA. 25. 27.

the Service-Booke agree with the Papists, calling it the *Masse*.

The second is from the *Ground* of it.

The third is from the *Matter* of it.

The fourth is from the *Manner* of it.

The fifth is from the *Effects* of it, to which we will adde some Motives.

CHAP. II.

Of the Name.

FOR the First, the *Service-Booke-men* and the Papists doe mutually interchange the Name of *Liturgie* and *Masse*: the latter call their *Masse* by the name of *Lyturgie*: the Jesuite *Sanctes* professeth, *that the most convenient Name that can be given to the Masse, is that of Lyturgie or Service*, not but that the word *Lyturgie* is of good use, for λειτουργία signifieth to officiate in sacred Worship, witnesse *Acts 13. 1.* λειτουργοις αὐτῷ τῷ κυρίῳ, *as they were ministring unto the Lord.* Where the Rhemists vaunt of a coyned liberty, to translate the word, saying *Masse*. Which were to crosse the truth, and all the learned upon the place, as *Oecumenius*, *Theophylact*, and *Crysostome*; yea, and their owne Expositors, as *Cajetan* and others: the Apostle rendereth it by another word of the same value, ἰνυμῶν: but howsoever they scrape kindnesse to a word of use, till they abused it; yet who knoweth not, that knoweth any thing, that their *Lyturgie* is the very *Lethagie of Worship*; and what difference betweene our *Liturgie* and theirs? truly nothing but a paire of sheeres, and putting ours in a Coat of another tongue, as shall afterward abundantly appeare, onely ours hath not all that theirs hath; but ours hath nothing to a word, but out of theirs; and thence it is, that our *Lyturgian Patrons* doe meet the Jesuite mid-way, by owning the name of *Masse* to our *Service-Booke*, witnesse *Pocklington*, who calls the second service, just the same with the *Masse*; so *Eozens*, witnesse Master *Smarts* Sermon: and

1.

*Liturg. p. 8.**Rom. 15. 16.*

Sunday no Sabbath.

Aulid. p. 10.

not onely so, in relation to the second service, but even in regard of the whole bulke, as *Pocklington* in the end of his *Alia-re, &c.* and *Mountague*. In name you see then, there is an unanimous agreement; and, *ὀνόματα οὐκ ἔστιν ἀπορρήματα*, names are the very Images of things: And for their agreement in *Matter & Manner*, in all things of importance, we shall make it as evident as the former; in the meane time, what reason is there, that wee should groane still under the burthen of a Lyturgie borne in upon us, under the *Name* and *Nature* of the *Masse*, which is nothing but a *Masse* of *Idolatrie*, and an *Idol* of *Abominations*? the name is a name of blasphemy out of the *Devils Cabala*, as we take it; for what language it is, or what it signifieth, for any thing we know, was never yet knowne; the *Hebrewes* call their *Tribute* by the name of *Missā*, witnessse that place in *Exodus*, laying out the oppression of the

Exod. 1. 11.

Israelites, by *Pharaoh* and his *Princes*, or *Officers*, who are called *Officers of the tribute* set over Gods people: the word *tribute* in the first language is, *Missā*, of the word *Messas*, as the Learned observe, which signifieth to *mel*: both the name, and *Etymologie*, suite very well with the Popish *Mass*; for it *hath melted away true Religion and spirituall devotion*. and as it enslaveth the soules of people, by leaving them naked (as

Prov. 29. 18

Solomon saith) of the preaching of the Word, for so the word signifieth, so it is made an engine to screw out the bowels of their estates, wasting & melting mens substance, as the snow against the 'Sunne, besides the universall experience of the extortion of the *Masse*, where ever it beareth sway; we may instance it too fully in this Island; where infinite masses of money have beene melted away within these few yeares, without any profit to the King or Subject, but to the great prejudice of both, for the *exhausting of the Subject is the emptinesse of the King*. *Tiberius* could say, *Adulterinum est aurum quod cum subditorum lachrymis exprimitur*, it is a base kinde of gold that is squeezed out with the teares of the subject; but who hath cast the State in this consumption of money? Who hath made the hearts to ake, and the soules to groane of honest householders, when they have beene forced it may bee, to part with more then they had? Who in time

of peace, and under good Lawes, have caused mens houses and fields forcibly to bee entered, their goods to be carried away? Who have caused the Kings Liege people, and that for obeying the lawes of God & man, to be carried to stifling prisons, contrary to the lawes of the Land, and priviledge of the Subject? Who have caused some to be tormented and tortured with unparallel'd cruelty, both for kinde and continuance? Lastly, who have beene the *Incendiaries* or *fire-brands* to melt away (if they could) the *Kings love to his Subjects*, and the *Subjects true loyalty to the King*? who (we say) but these *Lyturgian Lords*, and their *Iesuited confederates*, together with their Popish and hellishly prophane *Priests*, *Officers*, and *Appendices*; to prove these or any of them, were to shew a man the Sunne: and many sheets could not hold the particulars. But to the purpose in hand, the *Service* or *Masse-Booke* (as they call it) is the maine engine, it is the *Saddle*, and wee (to speake a homely truth) are the *Asses* (for Englishmen are called by the Jesuites, the *Popes Asses*;) the *Hierarchie* and their *adherents* are our *riders*; the saddle hath so pinched and galled our backs, that wee know not how to take on the burthen of the Lord Jesus, though it be very light; our riders have with spurre and rod of their *Radamanthean* Courts and temporall usurpations so jaded us, (with leave be it spoken) that they have almost rid the spirit of zeale and courage out of us; and had they but got the saddle with some more new girts and trappings upon the Scots, as they intended, they had gone neare to have rid *Religion* and *Politie* to death: but as the Scots have proved like *Dan*, Gen. 49. 17 *Lyons for provesse, and Serpents for providence*, in overturning both the saddle and rider; up in the name of the Lord, and doe the like: what should we doe with the *Masse*, some Deut. 33. of whose friends not so well acquainted with the nature of 22. it, would storme, if we should call a spade a spade, but they must beleeeve their Booke-mens testimonies, published under the favour of their *little great land-lord of the soyle*, (who knowes best how it should be called) one of whose *Bandiliers* tells us in great heat, none but *Schismatiques* will deny the *harmony of missification*, away with it then: to finish this

Pockling-
ton.
Sunday no
Sabbath.

point, I will enforce the conclusion with this argument, *We are not to name an Idol* but with detestation; much lesse are we to offer it as a worship of God.

But *the Service* or *Massé-booke* is an *Idol*. *Ergo*, we are not to mention it but with detestation, much lesse to offer it to God as a worship.

The Spirit is abundant, in the prooffe of the former proposition, *Exod.* 23. 13. *Hos.* 13. 2. & 2. 17. *Psal.* 16. 4. all remarkable places, teaching us to be wary with what worship we joyne with; but in the first of these places there is a *triplication* of the charge in divers termes, yet all beating upon the same thing, to make us to looke to it: In the later proposition there are two things, one implied, namely, that *the Service-booke is the Massé-booke*: for prooffe whereof, *Habemus confitentes*, we have their owne avouchment; and if they should deny it, we shall in the point following prove it, whereunto now we come.

CHAP. III.

Of the Originall.

THe second thing considerable for the matter in hand, is, whence the *Liturgie* hath *his rise* or *Originall*, namely, from the *Massé-booke*, that whose originall and rise is naught, must be naught in it selfe: Can there come cleane water out of a corrupt Fountaine? note that the *Liturgie* is wholly from the *Massé-booke*, and other Popish pieces, as it shall be fully cleared: First, by comparing of the Bookes: Secondly, for that mutuall liking that our *Liturgie-masters*, and the *Massé-booke-men*, have one of anothers peace. And thirdly, from the evidence given from the King and Council of England.

Secd. Now, to the first, every piece and parcell of the *Liturgie*, word for word, is out of these pieces, namely, the *Breviary*, out of which the *Common-Prayers* are taken; the *Kisnall* or *booke of Rites*, out of which the *Administration* of
the

the Sacraments, Buriall, Matrimony, Visitation of the sicke are taken; the Masse booke, out of which the Consecration of the Lords Supper, Collects, Epistles and Gospels are taken: as for the Booke of Ordination of Archbishops, Bishops, and Ministers, that is out of the Roman Pontificall; we might further prosecute the prooffe hereof, from the division of the Masse into parts, *essentiall* and *integrall*, with the enumeration of the said parts, as the ten or eleven parts of the preparation to the *Introit*, as *Pater noster*, the first *Collect*, which Bellarmine Lib. 2. de *Missæ*, c. 16. calls the Masse, because they are the best part of the Masse; the *Introit*, for which see Doctor *Lands** pleading in his Star-chamber Speech, the *Kyrie Eleysen*, or, *Lord have mercy upon us*, &c. the *Gloria Patri*, the *Misereatur*, the *Confession*, the *Absolution*, the *Angelick Hymne*, *Gloria in Excelsis*, word for word in the Scottish Liturgie, the *Salutation*, the *Lord be with you*: Lastly, the posterior *Collects*, all patches of Popes devisings, which the brevity which we study, will not suffer us to instance. Be pleased to see *Morney de Missæ*. If any object that in our *Introit*, the *Ave Maria* is wanting; we answer, (as hath beene said) that though every thing in the *Masse-booke* be not in our *Liturgy*, yet all that is in our *Liturgy* is word for word in the *Masse booke*. Cap. 3. pag. 107.

Againe, though *Ave Maria* be not actually in it, yet if purpose had holden, it was in more then a fair possibility, to have beene the head *Corner-stone* of the Liturgie, witnesse *Stafords* invective defence thereof, printed at *Londor*, not disallowed nor retracted in any point, by *Heylin* or *Dow Canterburies* surveyors, of the piece: further, that which hath been said of the piéces of the *Introit*, may also be said of our *Credo*, *Epistles* and *Gospels Offertorie*, and other things, whether more or lesse principall, in regard of our calling them from the Masse-booke. Secondly, the second ground or reason is from that love and liking that the lovers of the Liturgie beare to the Masse, as also from that mutuall contentment, or complacencie that the Masse-mongers take in the Service-booke, we have shewed already, how they agree in Name, and now we are to give evidence of their mutuall liking of the Matter; there be abundance of instances for the Papiists approving of our

Explicat. our Liturgie, witnesse *Murans Appeale*, *Pope Pius* the fourth,
Illust. quest. and *Gregorie* the thirteenth, offered to *Queene Elizabeth* to
 4.p.112.p. confirme the English Liturgie; witnesse *Doctor Abbot*,
 46. *then Prelat of Canterburie*, and *Master Cambden* in the life of
Queene Elizabeth: to these I adjoyne *Doctor Boyes*, who
 was a bitter *Expositor of the English Liturgie*, as *Heigab* by the
 Doctors of *Dowayes* appointment was of the Masse, af-
 ter hee had whetted his teeth upon the *Schismatiques*,
 in his Epistle to *Bancroft* he produceth the letter of *Pius*, for
 the approbation of the Service-booke; and notes also, the
 testimony of approbation from *Bristow* in his motives. *Queen*
Elizabeth being interdicted by the *Popes Bull*; *Secretarie Wal-*
singham wrought so, that he procured two *Intelligencers* to be
 sent from the Pope, as it were, in secret into England, to
 whom the Secretary appointed a state *Intelligencer* to be
 their guide, who shewed them *London* and *Canterburie ser-*
vice in all the pompe of it; which the *popish Intelligencers*
 viewing and considering well, with much admiration they
 wondered, that their Lord the Pope was so ill advised, or at
 least ill informed, as to interdict a Prince, whose service and
 ceremonies, so symbolized with his owne; and therefore re-
 turning to *Rome*, they possessed the Pope that they saw no ser-
 vice, ceremonies or orders in *England*, but they might very
 well serve in *Rome*, whereupon the *Bull* was recalled; to
 this also *Doctor Carriar* a dangerous seducing Jesuite, gives
 ample evidence; the Common-prayer-book (saith he) and
 the Catechisme contained in it, hold no point of Doctrine
 expressly contrary to antiquity, that is, as he explaineth him-
 selfe, the *Romish service*, &c. and thereupon he comforteth
 himselfe with hope of prevailing, and of the like minde were
Harding and *Bristow* (as hath beene said;) one more, and
 we have done: not long agoe a Jesuite meeting a woman in
Pauls, in whose house he had lodged, she not knowing then
 that he was a Jesuite, the work-men of *Pauls* being hot at
 service, he asked her, how she liked that work; she resorting
 the question, asked him how he liked it, he replied, exceeding
 well, neither had he any exception to it; but that it was done
 by their Priests. We have insisted the longer in this point; first,
 that

that men may see, that this plaine and evident approvement of our Liturgie by *Papists*, is not from one singular or more indifferent *Papist*, but from an *unanimous* consent of the *greatest*, *zealous* and *learned* among them. Further, this symbolization of *Papists* and *Prelate-men* in the name and nature of *Mass* and *Liturgie*, discovers how they conspire against the Truth, and those who desire to worship God in *Spirit* and *Truth*: it is a true maxime, *Quæ conveniunt in aliquotierio, conveniunt inter se, & dissentiunt a contrario*, They who agree in a third, agree between themselves, and dissent from the contrary; If the *Papists* then sort with the *Service-book-men*, in the liking of the *Liturgie*, and the *Service-book-men* with the *Papists* in the liking of the *Mass*, and so agree betwixt themselves, they must both by consequent dissent from the true worship of God, which is contrary to it. Lastly, the *Papists* liking of the *Service-book*, makes it plainly appeare, how little God likes it; for if it were pleasing to God, it would never please the *Papists*: as the *Israelites* true and sincere worshipping of God was an *abomination*, to the *Egyptians*, shall we sacrifice (saith *Moses*) the *abominations* of the *Egyptians* before their eyes, and will they not stone us? Even so, if this were the true worship of God, the *Papists* and the *Prelaticall* crew, would never endure it, but would stone, teare in pieces, imprison, burne, banish, and kill with all manner of cruelty as they do, and have done, those that love and worship God according to his Will: and as every shepherd was an *abomination* to the *Egyptians*, so there was no being for such shepherds, as would not lead out, and lay downe their sheep by that muddie *Nile*, or, *Egyptian waters*, yea, and not onely so, but they must beare false witness in proclaiming it under their hand by subscription, that this stincking puddle is the River of God; when indeed it is the *Euphrates* of *Babylon* by which the soule of many grieved Ministers hath sit downe with teares, being forced to hang his harpe upon the *Babylonish willowes*, but if his soule loathed the practice, much more the approbation, then all the soules of the *Mass-book-men* would loath such an one, and with open mouth, would dart out against him the poison of *Aspes*,

Exod. 8 16.

Rev. 12. 15

Gen. 12. 8.

Calvin.

Exod 8. 26.

Self.

all manner of rotten *calumnies*, of *sedition*, *tumult*, *schisme*, *faction*, and the like, not vouchsafing him and his, native aire to breath in, much lesse a calling to maintaine him and his : neither is this all, but when these Ministers and others to flic the hatred of *Esau* and his brood, had cast themselves upon the ends of the earth, to injoy with much affliction the purity of the ordinances ; yet *Esau* his hatred flaked not, like a boyling furnace, till he cast the scum of his cruelty after them, doing them all the mischief he could in word and deed : the serpent cast not onely the flood of waters out of his mouth, that way after the woman ; but also pursued others in other parts, who endeavoured to sacrifice that which God called for ; for prooffe whereof take Doctor *Land* his owne words, *This hand* (saith he) *shall reach them*; and threatening a Scottish-man for refusing to take the oath against his Countrey, he laid his hand on his breast, and vowed and protested, as he lived, he would make the hearts of all the Scots to ake, and what had the Scots done to him ? nothing, but maintained that worship, that was an abomination to him and his. One instance more, very pat to the purpose, God having appeared to *Abraham* (as often he did) *Abraham* in thankfulness built an Altar, but immediatly after he is said to remove to a *Mountaine*, *Eastward of Bethel* ; but what was the cause he staid not by it ? the learned tell us, that it was dangerous so to do ; for the erecting of the *Altar of God*, was so offensive to the *Idolatrous Inhabitants*, that it was a wonder, he was not stoned of them : where observe now by the way, that if the Altars now erected, were of God, they would be an *abomination* to the *Prelates* and their *faction*; and dangerous for God his people to stay by them : but as they are Altars of *Baal*, erected and maintained by *Baalites* and *Balaamites*, so they and all their *ceremoniall accoutrements*, and the Service-booke it selfe, are an *abomination*, witnesse that place of *Exodus* already quoted, *The abominations of the Egyptians shall we sacrifice to Iehovah our God*, saith *Moses* to *Pharaoh*, *it is not meet so to do.*

The last ground or evidence of this particular, is from the undeniable testimony of King and State, namely, King *Edward*

ward the sixth, and the Councels letter, to the Papists of *Cornwall* and *Devonshire*, making of Commotions and Insurrections against the King and State, amongst many they give this satisfaction for the Service-booke, that it was the very same, word for word with the Masse-book; the difference onely was, that it was in the English tongue, the extract of the letter recorded in the Acts and Monuments, are these; *as for the Service in the English tongue, it perchance seemes to you a new Service, and yet indeed it is no other but the old, the selfe* Vol. 2. p. 667. *same words in English that were in Latine, a few things taken out. If the Service of the Church, was good in Latine, it remaineth good in English; for nothing is altered: but to speake with knowledge, that which was spoken with ignorance, we have the whole letter in print at large for your Service, we thought fit for brevity, onely to transcribe so much as made for the clearing of the point; the summe of that which hath beene said by way of open discourse, we draw up in this Argument.*

That which is word for word out of the Popish Masse-book, is not to be offered to God, as worship, but to be abolished as an abomination to him.

But the Liturgie in controversie, is word for word out of the Masse-book, as hath been proved abundantly.

Therefore it is not to be offered, as a worship to God, but to be abolished as an abomination to him. As the later proposition of the Argument is proved to the full, so the former is as clearly by the paralleling place of *Exodus* twice quoted, to which we will adde for abundance, these places following, *Deut.* 7. 25, and 12. 31. 2 *Kings* 23. 13. *Ezra* 9. 1. *Esa.* 44. 19. in all which places, the Lord commands all *Idols* and *Idolatrous Service*, to be utterly *desested and abandoned*, and still the ground and reason is given, that they are *abominations to the Lord*, for so the word is in the number of multitudes; to speake impartially, we see no colour of way to evade this proposition, but by undertaking the defence of the Masse-booke; for as *Mountain* and others produced that their *Service* is the same in most things with the Church of *Rome*, the differences are not great; nor should they Recusancia, p. 1.

make any separation, then a necessity is laid upon the Prelates and the rest, either to defend the Masse, so farre to be the true worship of God, against the truth, and all Orthodox Writers, or else, to give up the Service-booke to fall with the Originall; and though the Treatise will not give us leave, to linne out the Masse in every piece, patch'd up by divers Popes, having given a specification of some parts of it, most concerning our Liturgie, yet will it not be amisse to lay down from the learned, the first entrance of it into England, and then to take off briefly, the silly defence that the Papists seeme to make for it. To the former, *Augustine* the Monke sent from *Gregorie*, called the great, for what we know not, except for his *grand devices of wil-worship*, his man *Austin* finding not all things for his tooth in France, put over into England, and there finding an ignorant King, and a superstitious Queene, there like the envious man, he sowes his corrupt seed of all Popish trumpery, as *Masses, Litanies, Processions, Copes, Vestments, Altars, Candlesticks, Holy waters, Consecrations, &c.* having like a serpent deceived the people (and as the Apostle saith) *corrupted their mindes, from that simplicitie that was in Christ*, fore against the mindes of the godly, and learned Preachers of the times; yet, to make them (as *Bede* witnesseth) adde this condition, vvhich he never meant to keep, that no man should be forced, or constrained thereunto, but having played the *wyly Fox* in his entry, to finish the vvorke he had begun, he took on the *Lyons skin*, and being opposed by one *Dinoth* a great Divine, vvho vvithstood him to his face in a publike Synode, *avouching*, that he ought not to change the *ancient form of Religion*, neither vvould he acknowledge him for Archb. but the bloody Prelat, to be revenged on him, incensed *Etheldred* King of *Nor-thumberland* against him, vvho murdered the servant and Minister of God, and tvvelve hundred of Monks vvith him: afterwards about the yeer 637. Pope *Iohn* the fourth, sends over *Malinus, Honorius, Iustus* his Bandogs one after another to hold out and confirme the continuance of this *dis-mall alteration*, as they might easily do once having got footing, for *Pompous superstition* lutes too vvell vvith corrupt nature: then came

2 Cor. 11. 3

Lib. I.

came in keeping of *Easter* after the *Romish* manner, *Ministers* called *Priests*, chanting and playing upon *Organs*; with all which, godly *Beda* his soule was grieved, who vented his griefe in this sad complaint; *heretofore, instead of these things* *Lib. 18. cap. 14. de gest. Ang.*
the principall service of God consisted in preaching and hearing of God his word.

Here we may observe for matter of humiliation, how easily superstition findes entrance into *England*, and how hardly it is rooted out; that former *Maledict*, Monke *Benedict* (as they call him) found so little entertainment in *France*, that he made little stay there, onely stomacking that the *Worship* was not after the *Romish Order*, he certified his Master by a grievous complaint, who being more moderate than the Monke, bid him take that which was good in every Church; but *England* found that that would not serve him, of whose Masse and mischief it could never yet be ridde. It is also worthy your observing, how hee laid the foundation of the Masse, and established it in blood; yea, that See of *Canterbury*, in him and his successors, hath beene a See of blood; yea, it is too well knowne, that that cursed Masse; whether *Latine* or *Englsh*, hath lived in blood, and bathed in the blood of bodies, soules, and states, as shall be more particularly manifested hereafter.

Now for any thing that can be said in defence of this Idol, *sett*. the Masse booke, it is not worth the ciring, and hath beene more than abundantly refuted; yet one touch for a taste, and that upon *Prayers*, because it is the subject of our discourse, we will shew you one place out of the Old Testament, and another out of the New; such as they make choice of to defend their Masse or Liturgy (as they call it:) the place of the Old Testament is in *Genes. cap. 4. vers. 26.* the words are these, *Then men began to call upon the name of the Lord:* as there bee diversity of thoughts upon the meaning of the words, so *Perierius* a Popish Frier, will have this the meaning; that then they found out some set forme or order of Prayer, to gaine footing forsooth to the Popish Liturgy; but say it were so, what would it make for them? The Doctors of *Doway* are of the same opinion, and fuller also in their

words, 'it is meant (say they) of *Publique Prayer*, with observing some Rites, and set forme in a particular place, dedicated to divine service. Grant that that were the meaning, as indeed it is not, yet what would this make for them? Would the *faithfull Prayers* of the godly *Patriarchs* confirme, or would they not rather confute the *abhorrible prayers* of the Popish *Masse*? the word *Invocat* in the first language, signifieth also to *prophane*, though not so in this place; for it futeth not with the sense, but if this were the sense, then the Papists might well take a hint to parallel their unhallowed *Masse*, which is nothing but an high prophanation of the *Name of God*.

The other place which I touch upon, and which they doe egregiously abuse (as they doe many more) is from the New Testament, *1 Tim. 2. vers. 1. I exhort therefore, that first of all supplications, prayers, intercessions, and thanks-givings, bee made for all men*: out of which words of the Apostle, the *Rhemists* make this deduction, *that the prayers and petitions of the Masse are deduced out of the Apostle his words*, producing, or rather traducing; the Fathers making them speake that for the *Masse* which they never meant: the transcription of all the passages would be too tedious, but let Master *Cartwrights* answer suffice. First, by way of *Concession*, grant the *Masse-booke* to have the same prayers in it that the Apostle commands, will it therefore follow (saith he) *that their prayers is the true service of God*, no more than the using, or rather abusing of the words of Justification, *This is my body*, makes for the justifying of *Transubstantiation*. *Inchanters* and *Charmers* use many holy words in their *charmes*, as they doe with a peece of the first Chapter of Saint *Iohns* Gospell, but it aggravatech their sinne. This plea from good words, is, or hath beene too frequent in the mouthes of some professors, whom wee desire to satisfie vvith this answer. Again, if their whole *Liturgy* or *Service* bee here as they say, vvhere are their *Mattens*, *Even-song*, *Complin*, *Procession*, *Dirgie*, &c. As for the name *Masse* used by the Fathers, vve are to understand, as *Morney* and others vvell observe; that as the Church finding ease, and growing in vvealth, under and after

ter *Constantines* time, fell to groov a little gawdie to please
 the Gentiles, and also to allure both the Jevves and Gentiles;
 the Christians vvere content to heare and speake antiquated
 names, as *Altars, Sacrifices, Priests*, and so fell in the vword *First Book*
Missa; but it is as cleare on the other side, that never one of the Masse
 of the Fathers alleadged, nor Orthodox Counsels did use any c. 4.
 of these vwords in their sense; and this may suffice for the
 Popish Masse: They also abuse that place of the *Acts* 13. 2.
 translating it as they were saying Masse; but the foolery of it,
 as hath beene said, ansvereth it selfe. The Masse then be-
 ing such a peece, as it vvas *Englands* great unhappinesse to
 lie so many yeares under the burthen of such an abhominati-
 on: so vvhen the light of the Gospell sprung up, to fetch
 us out of darkenesse, and from the shadovv of death, it vvas
 great incogitancy (to speake the least) in our Reformers, in
 King *Edwards* dayes, to take a Monke from among the *Ca-*
naanites, and putting a coat of English cloath upon it, so repre- *Josh. 7.*
 sent it, being an uncleane beast, as a service to the Lord: it is
 no better truely than the excommunicate thing. What had
 vve to doe vvith the river of *Nilus*? howv could vve looke
 to picke gold out of the Popes dunghill, vvhere there is no-
 thing but myxe and dirt? It is true, that Heathenish Rome
 sent the fountes of their Senators to the *Etrurians*, to have their *Valer. max.*
 instructions for ordering of their Religion; but vvhy should *lib. 1. tit. de*
 vve, vvhen God had brought us out of *Babel*, or Antichristian *Relig.*
 Rome, turne immediately in againe to take a patterne out of
 it, for the service of our God; this is an expresse thvverting
 of the Booke of God, vvwhose Omniscience should onely ap-
 point in his owne worship, witnesse that order and appoint-
 ment given from him by *Moses* to the *Israelites*: first, hee
 layeth it downe affirmatively, *Observe and heare all these* *Deut. 12.*
words that I command thee; and he inforceth it with a strong
 reason, it shall goe well vvith thee and shine, vvhen thou doest
 what is good and right in the eyes of *Iehovah thy God*: but
 now, least they should patch up his service with some Hea-
 thenish tricks, he strictly inhibites them, so much as to en-
 quire after their Gods, saying thus; *How did these Nations* *Verse 30.*
serve their Gods, even so will I doe likewise; vvhere the He- *31.*
 browns

brews observe, two things are observable : First, *Idolatrous service* is not to be enquired after, because that occasioneth a turning in to it ; and secondly, all imitation of such service is forbidden. *Cyprians* complaint cited by the answers to the *Humble Remonstrance*, futes well to this purpose, *Ad hoc maiorum devoluta est Ecclesia Dei & sponsa Christi, &c.* The Church of God, and Spouse of Christ, falls unhappily into this evill exigent, *Ut lux de tenebris mutetur, & id faciant Christiani quod Antichristi faciunt* : That light should borrow from darknesse, and Christians should doe that in Gods service, especially, which the vassals of Antichrist doe. From this discovery also the Service-booke is unbottomed, of that maine plea from antiquity, which Doctor Hall in his humble Remonstrance makes his sheet Anchor ; but *Smectymnus* in his answer puts him to it, that for want of ground it is come home : but to follow this a little further, and to waye the antiquitie of a set Liturgie, an instance whereof, for divers hundred yeares, the Doctor, nor any of their *Book-men* cannot produce ; wee desire to know what antiquity they or any other can alleadge for this Liturgie, surely hee can goe no higher than the *Masse-Book* ; and when it hath gone as high, or higher than it can, sometime abusing Scripture, and sometime butting upon the coyned and counterfeite Liturgies, fathered falsely upon the *Apostles* and *Disciples of Christ* ; yea, and also upon the *Fathers*, as *Peter, Iames, Matthew, Andrew, Denis, Clement, Basil, Chrysostome*, and others ; the falshood whereof *Morney* discovers at large : yet for all this, saith the same noble defender of the truth, the *Papish Masse is no part, nor ever was of the divine Service of God*, and therefore the *English Liturgy* out of it, and not able to ascend higher than it, can be no *divine Service*, as they call it, (and that inclusively, by *Catechumen*, or *excellency*) it can be no *divine Service*, but is indeed a devised service ; but suppose it, or the *unbloody Sacrifice of the Masse*, should looke as high as *Cains unbloody sacrifice* ; yet if there want truth, they would prove no better then ancient errors.

Ep. 74.

p. 13.

First Book
of the Masse
c. 4. & 3.

11

Self.

Last of all, to shut up the point, the discovery whereof casts the Doctor upon a very foule shift, namely, the denying
of

of the Liturgy to have its rise, or to be selected out of the Roman models; wherein we beseech your Honours, to cause him to deale, *Obſignatus ſabulis*, by comparing the bookes together; and beſides all the evidences alleadged, if it appeare not, and that to the eye, to be what we have ſaid to be the truth; we will de-relinquiſh our ſuit; but if it be ſo as we averre, wee deſire no more of the Doctor, and all the admirers of the Liturgie, that they would deale *candidly* with the truth, with your Honours, and with us, a whole Body of Petitioners; who in conſcience doe profeſſe we deſire to doe nothing againſt the truth, but for the truth; and as it becommeth not thoſe that defend the truth, *ſictus contendere verbus*, to ſkirmiſh with deviſed, or velitory palliations, as the Poet hath it, even ſo, *ἐλπίς γ' ἀνδρὸς πλὴν δὲ λήγης*, there is nothing becommeth *candid ingenuity* better than truth. To defend evill cunningly is no good commendation; it was no grace to the Orator, of whom it was ſaid, *Candida de nigris, & de candentibus atra*, That hee could with ill abuſed eloquence, *make black white, and white black*; and yet, when ſuch men have done all what they can, they finde that true of the *Civilian*; *Mala cauſa pluribus eget mediis*, The malady of an evill cauſe ſtands ever in need of more medicines than he that undertakes the cure can affoord. For a cloſure of the point, in love to the truth, we deſire all men that have any wit, to take notice of theſe two things: the former, a man had better be tongue-tyed than appeare in an ill cauſe; the latter, when they have done all they can, it will fall out with them as it did with the Scribes and Pharifees, envying that the people ſhould follow Chriſt, *Perceive you not* (ſay they) *one to another, how yee prevaile nothing; the world is gone after him.* Juſt ſo in this caſe of the worſhip of Chriſt, as it is partly begun, and ſhall be more fully accompliſhed, when they have done all that they can, all is but loſt labour, they ſhall not prevaile, the world ſhall goe after Chriſt.

Joh. 12. 19.

C H A P. I V.

Of the Matter.

NOW we come to the third particular, namely, the *Subject matter of the Liturgy*, the graine is like the ground it growes upon, the fruit must be like the tree; it is not possible that any wholesome sap of life should come out of a noy-some and poysonous root. To give a delineation of the matter in generall, we can use no better expression than that of *Calvin*, in his pichy letter to the Church of *Frankeford*, much troubled with this *Service-booke*, where hee calls it the *Reliques or leavings of the Popish dregs*; this may be made to appeare without contradiction, by scanning some particulars; for to goe through them all would fill up a great volume: then to give a touch as briefly as we can, the *Matter is partly false, partly ridiculously frivolous*; yea, and some part of it is not without a tincture of *blasphemy*. To this effect, a worthy and zealous *Pastor* to that people of *Frankeford*, regrating fore the troubles brought upon them by that *Service-booke*; after that he had told them that nothing must be thrust upon any Congregation, without the warrant of the Word: and forasmuch as that in the *English Booke* there were things both *superstitious, impure, and unperfect*, which he offered to prove before all men; he would not consent that of that Church it should be received.

Troubles
of *Franke-*
ford. p. 36.

P. 38. *ib.*

Sett.

To come then to the first particular of the charge; concerning the *falsehood* of the *Matter*, which we will first discover in the generalls, and then come to some particulars: For the generalls we lay downe these three instances, in *false or corrupt translations of the Word*; *additions to the Word*; and *substractions*; all which the *Service-booke* not onely allowes, but injoynes subscription to them, being so rendered in the old Latine Bible, which translation the *Service-booke* injoynes to be used, and no other; yea, to which the *Ministers* were to subscribe, it being the most corrupt peece of all the *Latine translation*, none of them being sound; witnesse the
current

current of the learned Fathers and others; yea, the very pleaders for the Booke and that Bible: *Si in Latinis exemplaribus fides est adhibenda, responderit quibus, &c.* If we must believe Latine translations, you must first tell us which of them, saith Ierome? Which argues the Latine one, fathered upon him, not to be his; but of all other Latine translations hee damneth this most, which we are forced to follow, as Erasmus testifieth of him; *Damnat superiorem translationem quam nos tamen maxime utimur*, he condemneth (saith hee) that translation, meaning the vulgar translation, condemned also by the grand pillars of Popery, *Burgensis, Lyra, Iansenius*, and others; yea, and by two Popes, *Sixtus* the fifth, and *Clement* the eighth. Lastly, wee have the dict of the defendants themselves; Doctor Sparke, *diebus illis*, complaining of the corruptions of the Service-book, instanced in these two particulars: First, for omitting much *Canonicall Scripture*, and putting *Apocrypha* in the place of it: Secondly, for appointing a corrupt translation to be read: to some particular instances wee come, and amongst many places we must give but a touch: wee will begin with that palpable fallhood, *Psal.* 105. 28. which the Booke hath thus, *They were not obedient to his Word*; but the Scripture saith, *They were not disobedient to his Word*: what directer contradiction can there be than this? the Scripture given by inspiration of the Spirit, admitteth no contradiction. Doctor Sparke told the Archbishop of *Canterbury*, that it was apparent by the History of their dealing in *Egypt*; that to reade, *They were not obedient to his Word*, were to charge *Moses* and *Aaron* with fallhood.

Another place abused, *Luke* 10. 1. being their Gospell for that Evangelists day; *After these things the Lord appointed other seventy also, and sent them, two and two before them*; but the common Booke reade seventy two: which, though it be not in matters of faith, as the defendants answer, yet it is a corrupting of the Scripture. May we teare a mans skin from his flesh, because we cut not the sinewes, nor breake not the bones? In a word, this is the answer of the Papists upon the place, which our Writers take off.

See.

Self.
Epistle the
Sunday after
the Nativity.

Ephes. 2. 3.

But now we will evidence in a place as matter of faith, as we take it, *Gal. 4. 5.* the Service-booke readeth, *that we through election might receive the adoption that belongeth to naturall sonnes*; where the Church Bible, according to the originall, hath it thus: *that we might receive the adoption of the sonnes*. For, *naturall sonnes of God* we cannot be said to be, *Nam non nascimur, sed renascimur Christiani*, for we are not borne Christians, but borne againe; yea, *by nature we are the children of wrath*: is there not matter here of flat contradiction, and that in a high point of faith?

Self.

We will trouble you but with one other place, and that upon matter of faith too; namely, *Luk. 1. 28.* and *48.* the Text hath it, *Haile freely beloved, or having found favour*; but the Service-booke will none of that: but reade it, *Haile full of grace*, just with the *Rhemists*; and the defenders of it goe upon the same grounds that they doe, crossing the true signification of the words; all sound and learned Expositors, ancient and moderne, as *Pagninus, Vatabalus, Chrysostome, Beza, Doctor Fulke, Doctor Whitakers*, and others, sorting full with *Gregory, Martin, Reynolds*, and the rest; and gives encouragement to *Stafford* in his *Female Glory*, to tell the Puritanes railingly; *that till they bee good Marians*, (in his sense) they shall never be good Christians. There are fifteene places more in the Service-booke of this cut, but these are enough, and too many to be so abused.

Self.

Now we come to a touch of *Additions*, as the Booke addes three whole verses to the *14. Psalme*, where a great difference is to be thought on, betweene a *Paraphraster* and a *Translator*. The former may *amplifie*, but yet in *different leier* from the Text; but the *Translator* may not adde, no not from other Texts of Scripture. The grand Papists, the justifiers of this, and other such stuffe, dare not avouch these verses to bee in the Hebrew or Greeke copies, no not in the Greeke Bible, set forth at the command of *Sextus Quintus, 1587.* for the justifying of the vulgar Latine, as appeares by his owne copie, written by Cardinall *Carrasse*, and another Cardinall, namely, *Cajetan* avoucheth, that *Paul* in the third to the *Romans*, had taken them from divers places of Scripture;

ture; *Sed ignorans nescio quis adiunxit hac Psalmo 14.* But some ignorant party, I know not who, hath added them to the 14. *Psalme*: so there is a whole verse added to the 13. *Psalme*, and an addition added to the 24. *Psalme*, corrupting the Text, and applying that to *Iacob*, which is spoken of *God*; and divers additions more, which we will not reckon.

Now a taste of *omissions* or *leaving out*, as all the titles of the *Psalmes*, being as other holy Scripture, given by holy inspiration, and very usefull; yea, and Master *Bucer* learnedly and divinely affirmeth, *are as so many keys to unlock, and open the doore, that letteth in to the understanding of the Psalmes*; *Hallelujah* is left out of the 72. *Psalme*, the Booke omitteth *Prayse yee the Lord*, seventeene times, and putteth in *Gloria Patri*. Lastly, amongst divers other omissions, on which we cannot insist; the comfortable conclusion of the *Lords Prayer* is left out. They have drown'd in this Book 160. Chapters, according to their owne account, of Canonickall Scripture; amongst which are whole bookes, as the *Chronicles*, *Canticles*, and the most part of *Apocalyps* left out, in place whereof the *Apocrypha* is placed, and that (as they say) tending more to edifying, yea, and some Chapters also, wherein are palpable untruths, as *Ecclesiasticus* 45. *Iudith* 9. *Tobit*. 5. the last two of these Bookes, being *fabulous*; a preident of these foule abuses of Scripture, are found no where in the world, but in the Popish Masse-booke. To this we may subjoyne that prophaning grosse abuse of *Epistles* and *Gospels*, in which there are three *strange* and *remarkable* occurrences, for which there is no ground or reason; but from the Masse-booke, and Masse-mongers.

First, what reason is there, that in the Masse-booke, and in our Liturgie, the *Acts of the Apostles and Prophets*, yea, any booke of the old *Testament*, the books of *Genesis*, excepted by them, should be called *Epistles*, as *Acts* 7. on *Stephens* day, *Rev.* 14. on *Innocents* day, *Isaiah* 1. *Esa* 50.

Secondly, there is never a full passage or whole place, but scraps and threads, as the beginning of one Chapter, and ending of another; and in this they deale with the Word, as *Mercutius* dealt with his beds, he cut them, and lengthened them

them to serve his owne cruell *humours*, and not for the good of his guests. If Kings will not have their Writs by *confusion of names wronged*, muchlesse the King of kings, who is the God of order.

Scott.

Rupert. l. 4.
fol. 49.

Ier. I. 12.

Chrysost.
Thes. 2.

Thirdly and lastly, at the *Epistles* there is silence, sitting, and what every one will; but at the *Gospels* there is standing, scraping, bowing, and a response before and after; as every one of these were to serve some piece of *superstition* or other: so the reasons given by Papists, are as *ridiculous* as the things are *superstitious*: it is enough to name them in generall, that the maintainers of the Liturgie may be ashamed to alledge them, and better of their owne they have not. We therefore desire your Honours, to cast a regardfull eye upon the wronged and much abused Word, and *not as passers by* (as *Jeremie* speaks) in a case much like, *but as supreme Judges* here on earth, to vindicate Gods dishonour done to him in his Ordinances. Gods Word, as the Fathers speake, is his *Epistle*, not in that sense they call *Prophecies Epistles*, wherein he commends many lovely favours to us; yea, his *Testament*, wherein he leaves and bequeaths many rich legacies to us; If Kings and Monarchs should deale so with us, would we suffer them to be abused, corrupted, altered, cut in pieces? No, we would count them our deadly enemies that should do so, and also traytors to the King. What an eye of indignation then should your Honours cast upon such grosse abusing of the Word, of the *Epistle* and Will of the *Omniscient* and *Omnipotent* God; If *clipping*, *corrupting*, or *counterfeit* coyning be treason by the law, how much more, and in a higher degree is it to deale thus with the Word? Yea, and more then that, to maintaine this, and cause Ministers to subscribe to it, being no lesse then treason against the high and mighty God. *Culpam deprehensam pertinaciter ineri, culpa altera est*, *Pertinaciously to maintaine a fault openly discovered, is a greater fault then the former*, on whom, whether nation or person, will the Lord rest upon (saith the Lord by the Prophet *Esay*) but upon him that trembleth at my Word, that is, a humble soule, not onely moved to obedience to it in it selfe, but further, out of that reverence that it beareth to the Word,

Esay 66. 2.

it will not as much as in it lieth, suffer the word to be abused by others, as one speakes of the Papists, *that corrupting the Fathers, they rather make them their sonnes*, to speake what they will have them, then Fathers indeed: Just so doth that booke, and the Champions for it, make the Word thus dealt with none of Gods, but their owne; if a Minister adde or take away from the Service-booke, it is made matter of *inditement*, but they, it seemes, may adde, take away, alter, and corrupt what they will without controulement: this course gives a shrewd randcounter to our learned and Orthodox Writers against the Papists, witnesse Doctor *Fulke* his Answer to *Campion*, discovering the evils of the *Apocrypha*. *Gregorie Martin* recoils thus upon that learned Worthy, that by those words he condemned their owne Service-book, which appointed those Bookes to be read.

Discoverie
of corrupt
translations.
Prefac. p. 9.

Having thus proceeded against the Service-booke, for its *several* false translations, additions, omissions, misnominations, we come now to some more particular untruths in the booke, and that partly by false or misapplication of Scripture, partly by coyning things that have no shew or ground for them, partly by establishing some Popish expositiōes. Lastly, by confirming and pressing upon Ministers and people, a heape of Popish and Idolatrous Ceremonies; a touch of every one will suffice.

For the first, be pleased to looke upon that egregiously abused place, or Christ abused and dishonoured by their dealings with the place, namely, *Rev. 12. 7. Michael and his Angels fought against the Dragon, &c.* which words the Booke appoints for the Collect for *Michaels day*; where they make Christ by misapplying the place, a created Angel; for the place is meant of Christ; neither can it agree to any other: for which we have a cloud of witnesse; not onely from the universall concourse of the learned and Orthodox Writers, as Fathers and moderne Authors, as *Austin*, *Ambrose*, *Museolus*, *Calvin*, *Beza*, Doctor *Ridley*, Doctor *Waller*, and many others; but also from the very name *Michael*, proper onely to Christ, who, *verse 10.* is called Christ: and further, from the scope of the place, to set out Christ and his Angels, encountering

(120)
countering *Satan* and his *Angels*: and lastly, other places of Scripture paralleling the truth of this sense, *Dan.* 10. 13. and 12. 1. *1 Thes.* 4. 16. *Iude* 9. *Angels* here under their Generall Christ, are said to be on earth in the *Church Militant*, for that is meant by *Heaven*, and here they are said to die, which suiteth not with *heavenly spirits*: the *Rhemists* indeed hold close to the sense of the Service-book, because it is from their owne Masse-book, and gives this as a reason, why *Michael* is painted fighting with a *Dragon*, both opinion and reason are of the like weight: now for things without colour of ground, what colour or ground is there for that speech in the end of the *Magnificat*: *O Ananias, Azarias and Misael, praise the Lord*; If this was the prayer of these men when they were alive, what sense or reason that we should speak to them being dead, more then to others?

sect.

For *Papists* tenents, looke that prayer at the buriall of the dead, *That we with this our brother, and all other our brethrend, parted in the true faith of thy holy Name, may have our perfect consummation and blisse, both in body and soule*: first, here every one buried is a *faithfull brother*, which cannot be said of every one, no, not in the judgement of *charitie*: it is true indeed, that the Priest of *Newgate* bid the poore condemned theeves, *provide money for their buriall, and they needed not doubt of their salvation*; againe, the words are an expresse Prayer, and tied to be said by the Minister. Now, for the Ceremonies having place in *Gods worship*, and being mans device, must needs be *Idols*, or *Idolatrious actions*; *Quicquid præter mandatum, est Idololum*; Whatsoever is placed in *Gods worship*, without the commandement of *God*, is an *Idoll*; for none hath power to ordaine or place a Ceremonie in *Christ his Church*, but himselfe, who is King of it. For instance whereof, there is a remarkable place amongst many, *Numb.* 15. 39. *And it shall be unto you for a fringe; that ye may look upon it, and remember all the Commandements of the Lord, and do them, and that ye seeke not after your owne heart, and your own eyes, after which you use to go a whoring; where observe both the Ceremonie and signification to be from Gods owne appointment; and further, every device*

device of man in Gods worship, is to be avoided, but against those there are divers Treatises never answered, nor like to be, yet it shall not be amisse by one indissoluble argument to put all the defenders of the ceremonies to it, which is this :

That which is mans device, and hath been an Idoll in Gods worship, must of necessity be an Idoll still in the worship of God. But the Ceremonies mentioned in the Service booke, have been Idols in Gods worship; as *Crosse, Surplice, &c.* *Erge*, they must be Idols still in the worship of God.

The prooffe of the former proposition, is from instance of *Abrahams grove*, *Gen. 21.33.* but being abused to Idolatry, as *2 King. 17.10.* *Ierem. 51.2.* *Esay 57.5.* then God forbiddeth his people the usage of it, because it was an Idol; yea, commanded to *destroy* it, *Deut. 12.13.* The latter proposition none can deny. Here we might adde the foule abuses of the *Sacraments*, as *Baptisme*, and the *Lords Supper*, and that Iewish or Popish institution of *Churching of women*, called *Purification*; and that bastardy piece of *Confirmation*, the particular enormities whereof we need not stand upon, they are so well knowne, especially to your Honours, which is a part of our happinesse: againe the Treatise would be too large; yet we would not have the *Lent: fast* forgotten, which the *Patros* of our *Liturgie* make a *religious fast*, abusing places of Scriptures by misapplication of Scriptures, as *Iosel 2.12.* *Matth. 6.16.* *2 Cor. 6.2.* *Alarh 4.10.* cleare contrary to the divine law, and indisputable prerogative of God; the *Homilies* appointed by the Law of the land, the most and best reformed Churches, and the harmony of Confessions, none siding with them in it, but Papists and popishly affected.

2. Part of
Homil. of
fast.

Anno quin-
to Eliza. C.
quint.
Sect.

Now we come to touch, and but to touch upon the *foppish* and *foolish things* in the Booke, besides the *foolish* and *senslesse translations* of some *Psalmes*, pressed by the Service-booke, as *Psalm. 58.9.* *Psalm 68.30.* which would be too large to set downe and canvasse. What can be said for those *Tautologies* and *Barrologies*, used in the Service-booke, as, *Lord have mercy upon us, Christ have mercy upon us*, the very Popish *Kyrieleson*, *Christeleson* condemned, *Matth. 6.7.* the word *Barrologie* here condemned, commeth, as the learned observe, from one

Battus a ridiculous Poet, repeating the same words or verses often, and so Christ forbiddeth a *vaine repetition of words or phrases*; and the better the words are, the more grievous is the sin, so the vaine repetition in *Prayer is most odious of all*, both the heathenish and Popish *Battologies* are stricke dead at one blow (saith Master *Cartwright*) for numbling up the same prayers againe and againe, and can these repetitions of ours, being the very same in English go Scot-free? one foppery more, for we cannot name them all, namely, that mutuall *salutation* betweene *Priest* and *people*; in these words, *The Lord be with you, and with thy spirit.* which Doctor *Boyce* girding at the *Novellists*, takes upon him to defend from *Ruth. 24.* with many invective straines, with other matter to little purpose: is it a good argument from *salutation* in *civill conversant*, to fall a *saluting* one another in the *worship* of God? if our Lord and Saviour forbad his Disciples to *salute any in the way*, so farre as it might be any impediment to his service, like unto that of *Elisha* the Prophet; how much lesse will Christ admit *salutations* in the midst of his Service; It seemes their devotion is very hot, that falleth to tosse a *salutation* whilest they are upon *Gods worship*. Hence is that apish tricke in the Northerne parts, that all the *women*, especially in coming into the Church, make a *curtesie* to the *Priest*. Doctor *Boyce*, for further confirmation, citeth the *Lyturgie* of *Iames, Chrysostome*, and *Basil*, but all know (as hath been said) that they who are acquainted with this subject, know these *Lyturgies* to be as *Apocryphal*, as the subject; the Doctor confesseth upon the report of *Bellarmino*, that *Tritembemius* writ a whole booke upon *Dominus Vobiscum*, in which are many fruitlesse questions, and so we are sure the thing it selfe is fruitlesse.

Luke 10. 4.
2 Kings 4.
29.

Lib. 2. de
Miseric. 16.
Lib. de Scri.
Ecclesiast.
fol. 51.

CHAP. V.

Of the Letany.

WE come now to the last piece of the matter of the *Lyturgie*, but not the least sinfull, but rather the most offensive: Namely, the *Letany*, not a *stump* or a *limb* of *Dagon*,
but

but the *head of the Masse booke*, appointed to be said on Sundayes Wednesdays and *Fridayer*, yea, and at other times, if the Ordinarie appoint it: of this it may truly be said, as one said of the Pharisees sinne, that it was *either the sinne of Tossan. in the holy Ghost, or a sinne very nigh it*; so the *Letany is either Matth. 12. blasphemie, or very nigh blasphemy*: upon these dayes one of every house must be present; setting a note of some pre- *Canon. 18.* heminency, both upon these weeke dayes and the Service, yea, from the *Etymologie* of the word *λεητανια*, or *Letany*, the defenders of it will have it to be a more *serious and cordiall prayer* than others: it is observed by the learned, that the Antients had the order and manner of the *Letany* from the *Heathens*, as *Dionysius Halicarnassius* witnesseth, and *Causabon* observeth in these words: *λεητανιας ποιησθαι ας τις Θεων θημελων*, the *Letanies* or *Supplications* about the altars of their gods. *Serarius in Litan. Causabon. in Liturg. P. 242.* *Polybius* renders the words very *handsomely* and *significantly* *Exercit. p. 257.* by the word, *μαρτανισι ας τις Θεων*, which signifieth to *intise the gods by blandishing allurements*; these words and others used by humane Writers to the same purpose, as by *Homer* and others, falls in with the same fault, that our Saviour accuseth the Pharisees of, namely, *vaine repetition and multitude of words, for which*, saith Christ, *they thinke to be heard*. Now this *Letany* is a very *fascinating fardel of tautologies and Battologies*, besides its other faults; in this *Letany* there is, *Lord deliver us*, eight times, *Hea: us we beseech thee* twenty times: to omit many desires to be delivered from things from which there is not the least appearance, no more than of the *french pox, the danger of being drunke at a Whitson ale, or a poyse out at a stage play, and not so much*. In that prayer to be delivered from fornication, what meaneth that addition, and *from all other deadly sin*, as though some sin were not deadly. Againe, after a *tautologicall* summing up, and repetition of the titles and Elogies of the Trinity tossed with responses, they fall on in a heathenish way to act the word *Letany* or *Maggany*, as it is well rendered, namely, as it were to *conjure*; and as if the divell were now to be dispossessed (which no Priest must dare to doe by the Canon without license from the Ordinarie) they would use the very same pieces, namely, *By the mysterie of thy*

Porph. in
his doubts.

thy holy incarnation, by thy holy nativity and circumcission; by thy baptisme, fasting and temptation; by thine agony and bloody sweat; by thy crosse and passion; by thy precious death and buriall, and by the coming of the holy Ghost, Good Lord deliver us. This piece of the popish Masse-booke, whence we have it, is no better than that conjuring or juggling of the *Magicians*, whereby they seemed to imitate *Moses* his working of miracles, which they did not, as the learned in that art testifie without *Magick spels*; they use ridiculous invocations saith the same Author, and so be the invocations in the *Letany*; and the better the words are, as we have said, the more grievous the abuse: and that we may not come short of the *Papists* Idolizing of this *Letany*, we have not onely our ordinary and weekly *Letanies*, but also our annuall or yeerely *Letanies* acted in *procession*. It is true we have left out the *Saints* in our *Lyturgie*, that was too grosse; but had the *Laudenses* got their colours fixed ere this, the *Letany* had been flanked with this stuffe. But why did they expunge that *suffrage* in King *Edward* his Booke against the Pope, From the tyrannie of the Bishop of Rome, good Lord deliver us? To shut up this cursory triall of the matter (for it is no more) how can the Service-book-men justifie these words of the Collect on the twelfth Sunday after *Trinity*, giving unto us that which our prayer dare not presume to aske? It is true, we obtaine more than we pray for; but what we dare not pray for, either in act or desire, we shall never obtaine.

The summe of that which hath been said we bring up into this Argument.

That service, the matter or bulke whereof is partly false, partly foolish and frivolous, should not be presented unto God.

But the parts of the Service-book, whether *essentiall* or *integrall*, are such, as hath been fully proved.

Therefore they should not be presented to God.

We humbly intreat your Honours to lay this argument in the ballance of truth, and if it weigh downe the Service-booke, let the said Booke, we pray you, be cast out of the Sanctuary as light.

Of the Manner.

NOVV wee come to the fourth particular, namely, the *forme* or *manner*, vvhich is large, as *exorbitant* and *offensive* as the *matter*, the *forme* is the *essence* of a thing; say the *matter* were good, and the *manner* naught, God vvould ^{2 Sam. 6.} never like it: for the old Proverbe is true, *God loves Adverbs better then Adjectives: Bene* better than *Bonum*. It vvas a good worke in *David*, to bring up the *Arke* from the house of *Aminadab*; but one *Philistine Ceremony* spoyled the whole worke. *David* therefore acknowledged the *breach* to bee made, because *they sought him not in order*; when our Savi- ^{1 Chron.} our taught his followers to pray in that *plat forme* of prayer, ^{15. 13.} which a Father calls the *foundation* of all our prayers; he layeth not downe onely the *matter*, but also the *forme*; when yee ^{Cyprian.} pray, pray *iota*; *after this manner*; hold fast (saith the Apo- ^{2 Tim. 1.} stle) the *forme* of sound words, which thou hast heard of ^{13.} me, &c. where hee layeth downe, not onely the *matter* of *Preaching*, but also the *forme*; even so should prayer have a *forme* of sound words. Conformers to the Service-booke make *Ionas* his Gourd, of one place of Scripture: *Let all* ^{1 Cor. 14.} *things be done according to order and decency*. But as the place ^{49.} is no shelter for them, so wee wonder that they cannot see the grosse disorder of the Service-booke and Ceremonies, and still call for order. The Apostle rejoyced to see the order of the *Colossians*, but it would have grieved him excee- ^{2 Colos. 5.} dingly to have seene the disorder of the service: as he grieved at the superstition of the *Athenians*: for it is *Will-worship* which the Apostle condemneth in the same place of the *Co-* ^{Verse 23.} *lossians*; but to some particulars, and first to the *Minister*, whose change of *voyce*, *posture*, and *place*, is strange and ridiculous: for the first, hee must say some prayers with a loud voyce, not all: what can be the reason of this? but that of the *Masse-Priests*, that there are some *mysteries*: *Tanquam sacra Cereris*, that the *prophane Laicks* should not heare. Secondly,

condly, for his *pasture*; besides the *windings*, *turnings*, and *cringes*, his face must be sometimes towards the people, and sometimes his backe. Thirdly, the Priest sayes somewhat in the Church, somewhat in the Chancell, getting himselfe from the people as farre as he can, as if there were some outfall betweene him and the people; or, as if hee were the *High-Priest*, gone into the *Holy of Holies*. In the second place comes the unmannerly handling of the *matter*: First, they have many short *Collects*, but a long and tedious *Service*; the persecuted Christians indeed, made short prayers upon the feare of the enemies approaches, when they were forced to flye. A good foundation we acknowledge; but to turne this into a generall and continued rule, will make but a scurvie building. Now, to the rest of the short cuts and shreds,

Lib. 1. p. 38. rather *wishes* than *prayers*, (as Master *Cartwright* truly calls them) for which Doctor *Boyce* falls foule upon him with an

Lib. 3. p. 210 invective declaration, not with refutation; which course suits not with learning, much lesse with a *Minister*, calling
In his *Comment on Dominus Vobiscum.* it a *rude speech* savouring more of the *shop*, than of the *Schoole*: but the abilities of the man is farre above his calumny; and why doth he not fall a rayling at him for answering the *Rhemists*, in charging the Masse-booke with the selfe-same fault;

Matth. 6. 7. where he calls them *short shreds*, patched up together, to make a *wearisome service* upon the long last; what patched petitions? how scatteringly and disorderly divided, to the number of thirty or forty? what interrupting pauses, and posting on againe, with, *Let us pray*? In this they are like unto little Girles, who setting themselves as though they would sew, they cut abundance of cloth into uselesse shreds, doing no good, but hurt; and yet for further discovery of this unmethodicall and unmannerly dealing, let us put this quere to the maintainers of this patched *Service*; that Master *Cartwright* puts to the Papists for the mammoicks of their Masse-booke.

Ibid. If such a suit (saith he) were offered to a mortall man, would he not rather thinke himselfe mocked by the suppliant, than honoured? After the same manner speakes God to the Jewes:

Malac. 1. 8. Offer this now to thy Governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts? and if any object,
that

that God speaks there of the *Blinde* and the *Lame*, the answer is easily made; whatsoever is not of God, in his *service*, for *matter* or *manner*, it is *blinde* and *lame*: for the closure of this dismembring of Gods service, we annexe the tofing or driving the *Service* betwene the *Priest* and the *People*; for either the *People* pray with the *Priest*, or they repeat his prayer, or they adde some *responses* or *answers*, all unsuitable to Gods service. Sir *Thomas Moore* was so zealous in this way, that he did officiate at the Masse in his Surplice. If the Minister be Gods mouth and the peoples, and stand between them *in things pertaining unto God*, is it not a grosse absurdity? That when an Ambassador of State is delivering an Ambassage to the King, that the standers by or attendance, though much concerned in the businesse, should set in with the Ambassadors speech, or repeat what he saith, or interrupt his speech, with a pause of a response. This interrupting course in Gods worship is every way more grosse, as much as the high and dreadfull God is greater than the greatest King; and we are to take notice that *God will not be mocked*. Gal. 6. 7.

To shut up the point, one thing we cannot but wonder at, why the Popish Prelaticall Priests doe admit the common people a share in saying of *Service*, who will not have the people in any case to *try*, much lesse to *judge* of the *doctrines* of their *Teachers*, abusing the very Scripture that makes against them; for they call themselves the *Clergy*, alluding to the name *κληρος*, which signifieth the *lot* or *portion*, arrogating to themselves the *Lord* to be their *portion*, and *they* to be the *Lords*. But by way of opposition they account the people no better than *unhallowed* or *carnall* people, calling themselves abusively by the name of *Spiritual*, which with the former name *portion*, agreeth to all Gods people; but we conceive the reason to bee this, that by filling their braines with the froth of that stuffe, and their mouthes with that confused noyse of words, (which the most of them regard no more than the foole of *Windsor*, that could sing all the *Service*) and how should God regard it: this they doe (we say) to shut them out from the *soule-saving Word*, and the Word from them, and then the Priests beare rule, or tyrannize

Heb. 2. 17.

Act. 17. 1. 3.

1 Pet. 5. 3.

Psal. 16. 5.

2 Cor. 2. 15.

Gal. 6. 1.

nize over them at their pleasure. Now we have done with the Arguments arising from the *Essentiall Bulke*, or *Integrall parts* of the Booke: whence wee desire your Honours to consider, how from foure impregnable arguments, namely, from the *name*, the *rise*, the *matter* and *forme*, or *manner*, we have necessarily evinced the ejection of the *Service-booke*, all which wee briefly summe up thus: That worship of God which for *Name*, *Originall*, *Matter* and *Manner*, is naught all over, is not to be suffered, head nor tayle, but wholly to be cast out of Gods House.

But the *Liturgie* or *Service-Booke* is such a worship, &c. Therefore it is to be cast out.

C H A P. VII.

Of the Effects.

FROM Arguments taken from the *Nature* of the *thing*, we come to some Arguments *Collaterall*, yet forcible enough to evince both the *Equity* and the *Necessity* of our desire: and first from the ill *Effects* of the *Booke*, and that not *accidentally*, which might haply excuse the *Cause*, but *properly* and *originally*, holding alwayes, *in tali vel in tanto*, an evill effect argues alwayes an evill cause; an evill Bird comes alwayes of an evill egge, as bad fruit of a bad tree: yea, the evill cause is alwayes worse than the effect. *Nam propter quod aliquid tale est, illud ipsum est magis tale*, That which makes a thing evill is worse it selfe: For methods sake we will reduce the evils of the *Service-booke* into foure heads, distinguished from their severall objects: as, first, it shewes its evill effects upon the *Ministers*: secondly, upon the *Ordinances*: thirdly, upon the *People*: fourthly, against *God* most of all.

Scet. First, upon the *Ministers*, it worketh perniciously, whether they be good or bad worke-men, or no worke-men; to instance in the later, where *Ministers* should be apt to teach, furnished with old and new Seers, Watchmen, Begetters of sonnes unto God, and builders up of the body of Christ: but this Book settles

² Tim 3. 3.

Mat. 13. 52.

1 Sam. 9. 9.

Esay 56. 10.

1 Cor. 4. 15

Eph. 4. 11.

fettle such blinde *fellows* over people, who can neither *seed*
 nor *leade*; what we pray you, is the *procreant* and *conservant*
 cause of *dumbe dogs that cannot barke*; idle *shepheards, saying*
Sir Johns; *meere Surplice and Service-book-men*, such as can-
 not doe so much as a Porter in his frock; for hee doth ser-
 vice, and the Priest onely sayes *Service*: is it not the *Service-*
booke? A Priest in *London*, vvhhen hee heard the *Service-*
booke should downe, made this his maine *argument*, or ra-
 ther *idlement*; vvhhy, it should not: If they remove the *Se-*
vice-booke (saith hee) *What shall all the reading Ministers* ^{2 Theff. 3.}
doe? they must goe begge, starve, or steale, for worke they can-
not: (the words were to this effect) not remembring the
 Apostles principle, *Hee that will not labour shall not eate*.
 Some yeares agoe, a very godly man being conuented be-
 fore that *Higl-commission*, was asked by some of them what
 he thought of the *Service-book*? the man being afraid to de-
 liver his opinion of such a *piece of ordnance* mounted, fully
 charged upon him, the great *Canoniers* sitting by, ready to
 give fire; yet with much adoe, plucking up his spirits, hee
 told them freely, that it was a *halter to leade a blinde horse to*
the water: such dumbe *Diegoes*, or *devouring Caterpillers*, may
 rightly be called, as the Prophet speaketh, *Foolish shepheards*; ^{Zach. 11. 15}
 and so the *Service-booke* the *Instrument of a foolish shepherd*,
 they truck away their soules, and the soules of others for a
 crust; are they not then *errant fooles*? And this foolish in-
 strument the *Service-booke* is the *Broker* in this unhappy
 bargain.

Sect. There are another sort of *bad Ministers*, who will ^{Phil. 3. 2.}
 not be idle, (as they say) but they are very ill exercised; such ^{Verse 18.}
 the Apostle calls *evill workers, dogs, enemies to the Crosse of*
Christ. The Apostle bids us *beware of such*; but indeed
 ours are worse than those false Apostles: for they preached ^{Phil. 1. 15.}
Christ, though of envy, but ours preach *error, heresies, blasphemies,*
and calumnies out of envy, and not Christ. Were there
 ever the like accusations heard of for *number and nature*, as
 hath beene laid against those *unparallel'd Ministers*, for *vile-*
nesse, both in *living and preaching*? The *Goliath* his *Staffe*,
 wherewith they maintaine all this, and all their brags against
 the

the Hoast of *Israel*, is the Service-booke, which is the *Helena* of the *Hierarchie*, the strict and totall observation whereof, *Lincolne* Articles doe punctually appoint. To those wee might adjoyne *Non-residents* and *Pluralists*, who knowing that *Service* will serve the turne, can have choyce of *Readers* to serve their *Cures* at a cheap rate. In *Kent* a common *Fidler* read *Service* for twelve pence a week: In another place, a *Black-smith* did the like; yea, the Prelates themselves trade in this commodity, when they have an *old off-cast servant*, the ruines of a *prophane wretch*, good for nothing, then make a *Priest* on him. Witnesse a *Prelates* Porter, made *Priest* of *Paddington*. One that we all know, *diebus illis*, Chaplaine to a great Officer of State, but now a proud Prelate, in the time of his Chaplainry, possessed three Benefices, to the value of seven hundred pounds a yeare, or thereabout, allowing nothing out of all this for the feeding of so many flockes, save ten pounds a piece, or thereabouts, to three poore Curates, with a number of cast Service-bookes, which are no good meat, neither cold nor hot; yea, had not this Service-booke beene, this man and others could never have beene so unconscionable.

Self.

Yet further, the Service-book hath beene the bane of many good *Ministers*, and that of two sorts, *Conformers*, and *Non conformers*; the later of whom were deprived of their *Ministry*, dearer to them than their lives; cast out of their *Free-holds*, against the Law of the Land, *Excommunicated*, *Imprisoned*, their Families *dissolved*, *cathiered* from all *Callings*; yea, their very being through calumnies and injuries thrust at; so that with *Fimbria* against *Scævola*, they quarrelled with them, *Quod totum ferrum in se non receperant*, that they received not the whole deadly weapon into their body; and what the quarrell, but the Service-booke? To which the *Ministers* must not onely conforme, but also subscribe; as to foure bookes more, some of which (it may be) they had never seene: that *nothing in them was contrary to the Word of God*, *Monstrum horrendum*, O fearefull sinne to father *falsehood* and lyes upon God, for which the Lord may justly quarrell with this Nation!

Tul.

Now,

Now for the godly and painefull *Ministers*, yet conforming and subscribing; the Service-booke was a heauey burthen to them, and they groaned under the rigour of the Service: It may be said of the Service-booke, as it was said of *Gath* in another kinde, namely, it was *Motheg Amath*, the bridle of the hilly tract, or strength of the *Philistins*: so the Booke was the strength of the *Philistim* Prelacie, and a bridle with a *Curbing bit*, to stop, to wind and turne them at their pleasure; yea, sometimes to cut them in the mouth, if they delivered any such part of Gods Counsell, as touched their copy-hold; besides the scoffing calumnies that the Prelats and their Janizaries would put upon them; how did they grieve the soules of diuers worthy men, that diuers of them were forced to breake through that *Egyptian bondage*, with danger of their liberties and lives, if they had beene reached by the Prelates ill Angels, but flying with the *Woman* into the *Wildernesse*, the flood of the Service-booke out of the mouth of the *Serpent*, was sent after them, but both fire and water conspired to the devouring of it; witnesse its arrivall at *New England*, two fellowes being drunke, addressed themselves by water to disperse some bundles of them; one of them swearing that he would have a pipe of Tobacco in despite of the Devill, striking fire, the sparks fell into a barrell of Gun-powder, which blew both men and bookes all into the ayre; the men were saved by swimming in the water. and the Liturgie sunck when it could not swimme, and so we hope it shall. Some of us heard a painefull *Minister* complaine, with abundance of teares, a little before his death, *That so long as he, and such as he carried the Prelates sardell after them*, they would never downe. We will shut up this point with a very remarkable observation; though God made conforming *Ministers*, being the *Dispensers* of his *Word* the meanes, to Jerem. 23. turne many from their *evill wayes*, yet this proved for the most part, but in the point of *life* and *conversation*, and not in point of *parity* of *worship*, according to our Lord and Ma- John. 4 23, sters practice upon his patient, that Samaritan woman, 24. whom he reclaimeth not onely from *uncleanesse of life*, but also from a *polluted worship*; the Woman here is not onely

Cyril.

touched in conscience for her evill life, but also desires to bee rectified in the case of Religion. Christ healeth her of both those diseases, and having given check (as a Father observed) both to the arrogancie of the Samaritans, and of the Jewes; for the latter was faulty as well as the former, though not in the like degree, hee layeth downe an undeceivable rule for both, that they, and all who will worship God acceptably, must worship him in spirit and in truth; in spirit, that is opposed to bodily service, as washings, annointings, garments, &c. In truth, that is opposed to shadows and figures, whereof Christ is the substance and the body; such converts then as will reape comfort out of respect had unto all Gods Commandements, they must come downe from the mountains of impure worship. Austin hath a pretty saying upon this, that he that will draw neare to God, must come downe from his owne mountaine, or from the mountaine of his owne device in Gods worship; it is a duty laid on Christs Messengers, in preparing of his way, to lay those mountaines levell as well as others; but the good men durst not meddle with the Gerezim of the Service-booke, because they were captives to it, and partly because the Philistims that kept it would fall upon them.

Sect.

We come in the second place to the Ordinances, blocked up by the booke, as close as the Ministers; we must give but a touch: as our Liturgian Masse-mongers, esteeme more of the Service than Preaching, so they juggle out, and keepe out Preaching with it. For the former, let Howson speake, not being ashamed to assert, that Preaching is no part of divine worship, agreeable to that Canon of the constitution, Anno 1603. making a cleare and positive distinction betweene Preaching and Worship. In these words, in time of divine Worship, or Preaching. And for the later, we vwill cite but one testimony for brevities sake, namely, from the same Canons; If any Minister having subscribed to the Articles, and to the Liturgy, and to the Rites and Ceremonies therein contained, doe afterward omit any thing, he is liable to the penalty of suspension for one moneth; and after that, if he amend not, to excommunication: and lastly, if he continue so the third moneth, to totall deprivation; they

Traff. 15.
in Job.

Serm. on
Psal. 118.
p. 78.
Canon 19.

they have their patterne from Pope *Pius* the fifth, who made the same *impious sanction*, for the *Breviary*, that at no time, nor in any case, any thing thereof should be omitted: yea, the Congregations of London have had too much experience of *Service* for Sermons, which exchange is very robbery, contrary to the Proverbe; for it is ordinary with the *Journey-men Levites* and *Letanie-priests* to spin out all the time, in making up that course thred, of the *Service*, that is allotted for Sermon; and this they do of malice, like the dog in the manger; but were it good, they would never be so eager upon it; for the *Country Priests* will cast it thorow a riddle, and curtall it to the waste, to gaine a long after-noon for *prophane sports*; but judge ye *Honourable Senators*, if this be not a miserable case, that *Hagar* should not onely insult over *Sarah*, but also thrust her out of her owne house. How unreasonable, yea, how dangerous a thing is it, that the *wholsome* and *soule-saving Word* of the Lord *Iesus*, should give place to a fardell of mens devices in the worship of God?

We come now in the *third place*, to the *People*: there are *Scet.* three things of note in every common-wealth, *raies, raiis, ripes,* the *People*, *Religion*, and *Law*, the *Service-booke* intrencheth upon all these: as first upon the *Law*, in so many particulars, though we cannot name them all, that it justly may be called *Nomomastix*, a scourge to the *Law*, we will instance in one or two particulars: first by the *Law of England*, no *Clergie-man* to the very *Pope* himselte, shall beare any *Rule*, or *Exercise any Iurisdiction*, *Nisi in rebus spiritualibus*, Except in *spirituall things*: witnesse the second *Lawyer* that ever wrote of our Lawes, namely, * *Bracton*, who lived in the time of * *Lib. 1. fol.* King *Henry* the third, when *Papery* was in the *Ruffe*; for a *5. n. 2.* little before, in King *Iohn* his time, the *Crowne of England* was at the *Popes* disposing, which I alledge the rather, to shew the *Insolency* and *Impudency* of our *Prelates* managing of the *Service-booke* against the *Law*, to which book if *Ministers* will not conforme and subscribe, they out them of their freeholds, contrary to right and law; the iniquity of which course, hath been clearly manifested in *Caudryes Case*. Another witnesse yet more antient appears in this particular,

Lib. 4. fol.
32. c. 6.

namely, * *Glanvill*, the first that ever writ of our Lawes, in the tme of King *Henry* the second, under whom the said Authour was *Lord Chiefe Justice*; and speaking of the Case of the triall of advowsons belonging (as he alledgeth) *Ad Coronam & dignitatem Regiam*, To the pleas of the Crowne; he produceth a prohibition to the spirituall Court, which he calleth *Curiam Christianitatis*, that they meddle not with the matter, though it might seeme *collaterally* to belong to belong unto their *Courts*; and if they should persist after the *prohibition*, then they are commanded by apparance to answer it in the *Kings Bench*. But how many of the *Kings Prohibitions* have been slighted by the *High Commission*, threatning those that have brought them, the *Case then depending*, having its rise from that Service-booke.

sect.

Another Instance we will cite of their *incountring* of the Lawes, it is decreed, that *Ecclesiasticall power shall neither Imprison nor fine, except in case of mutation of Penance*: but how many good Christians, both ministers, and others, have been not onely Fined more then they were worth, but also closely Imprisoned in the nastiest dogholes they could devise, never parting with them till their breath departed from them; and what was the ground of all these Illegal and cruell courses contrary to the Common and Statute Lawes? but *Non-conformity to that Service-booke and Ceremonies*. We might be large in this point, but the Treatise will not bear it, only we pray your Honours, who are *Indices & Vindices Legu*, the Judges and revengers of the Lawes and breaches thereof, to looke upon this Law-destroying-piece, and to manifest that the Law of *God* is in your *hearts*, with which it cannot consist; cast it out of *Gods house*, that he may delight to dwell amongst us.

Stat. Artic.
cleric cap. 1.
Fitzher. de
nat. ur. brev.
fol. 51.
Edw. 3. c. 6.

sect.

In the second place, for the Service Books affronting of Religion, somewhat hath been said, and more we have to say in the Fourth *Evill Effect*, namely against *God*: but now a little more of its malignity against the people wherein we will be briefe. People are of two sorts, Good and Bad: how the better sort have suffered from this Iron Furnace, it is more then manifest, in spoyleing of their Goods, losse of Liberty, desolating

desolating of their Families, being forced to wander from place to place, their nigh friends and acquaintance, not daring through feare to lodge them; at last forced either to forsake their native soyle, and dearest friends, with no small griefe, *genio patria plangente*, the genius of their Countrey, to speake vwith *Lysius*, lamenting after them; or if they staid by it, and vvere caught in the *Prelates* clutches; they told them vwhen they petitioned, they should lye till their bones rotted, as Doctor *Abbot* then *Prelate* of *Canterbury*, said of Master *Baileys*, vvhom they stifled in the Gate-house, and all this, because they could not eate and swallovv down, to the choking Deut. 4. 20. of their conscience the *arsenal* gobblers of that poysonable Booke, vvhich is vvorse than the Iron furnace, (for so the spirit termes it.) Gods people came out of that, but the furnace heated for the *not adoring* by their Service-booke, as *Nebuchadnezzers* for not adoring of his *Idoll*, did ordinarily consume such as vvere cast into it; so that it became like the *Lyons Denne*, vvhwhereof the Poet speakes:

Omnia te adversum spectantia, nulla revorsum.

Many impressiōs of ingresse, but none of regresse; but is this all? no, though it be too much, if any out of their zeale to Gods worship, stand up in opposition against that *Goliath*, vvvilling to redeem and buy the truth at vvhatssoever rate they shall buy it. Indeed, if the adversaries may have their vvill, not only vvvith hands spoiling of their houses, exposing of their families to all manner of miserie, but also vvvith blowes, and that not of an ordinary size, but vvvith torments and tortures unparalleld, as cutting, branding, slitting, whipping, besides shamefull pilloring, vvvith censures of fines upon one, more than they vvere all vvorth; after all this, they cannot satisfie their rage in devising *Gogolba's* bad enough, vvherein to draine out their hearts bloods, being deprived of the company of their vvives, families and friends, and used vvorse than dogs. Of such heavie inflictions upon Ministers and Gods people, vve professe vve never read nor heard, neither under the *Heathen Rome*, nor *Antichristian Romes* persecution; for though they tortured the *Martyrs of Christ*, yet they rid them out of their miseries vvvith their lives, yea, the cruel-
left

left kind of *American Savages*, called the *Mohawks*, though they fattened their *captive Christians* to the slaughter, yet they eat them up at once ; but the Service-booke Savages eat the servants of God by piece-meal, keeping them alive (if it may be called a life) *Ut sentiant se mori*, that they may be the more *sensible* of their *dying*. One instance, and but one occurs to our reading, that hath some resemblance of this dealing. *Catulus*, to revenge his brothers death, desired *Sylla* to let him have *Marius* his brother to revenge himselfe upon, vvho is said thus to torment him :

Lucan. l. 2. Cum laceros artus aquataq; vulnera membris
P. 33. Vidimus, & toto quamvis in corpore caso ;
Nil anima letale datum, &c.

Which a Poet Englisheth thus :

May. His mangled joynts, as many wounds as limbs
We see, yet no wound deadly given to him,
Through his spoil'd body an example rare
Of cruelty, a dying life to spare.

Yet this *Catulus* did so but with one, but our *Catuli*,

Sic canibus similes-----

Like old dogs, have filled their shambles with many: the aforesaid Poet gives a good reason for it in these words :

Lucan. l. 1. Nullus semel ore receptus, pollutus pariter sanguis mansuescere
P. 14. fauces, Englished thus: Never againe grow those jawes
May. pure that blood did once distaine: And why are these harme-

less men made worse then sheep to the slaughter; but that
they meddle with Diana, the Service-book, and the Master
and Wardens of that Company, who may truly say with De-
metrius, ἐν ταύτῃ τῇ ἰστορίᾳ διπορεῖται, By this craft we get our
Acts. 19. 25. goods; so we have better grounds than Zipporah had, calling
Moses a bloody husband, to say and maintain it, that the Service-
booke is a bloody booke. Another sort of Gods people there
were, who were so terrified with the cruell usage of their
brethren, that either they durst not search into the rotten-
nesse of this Piece, and so like blinde men that swallowed
many flies; and some, it may be, that did see the evill of it, durst
not avoid it, for feare of a worse turne from the Scribes and

Joh. 13. 42. Pharisees, then casting out of the Synagogue.

Lastly,

Lastly, some people professing the Lord Iesus, and having been *Self*. very usefull in Gods House, by the necessary avoiding of this quick-sand, have for want of good take heed, been cast upon the rocks of *Separation, Anabaptisme*, and other unsound *Tenents*, which hath made a very great breach in profession. For which see more in *Zyons plea*: and though the rise of *Se-* P. 84, 85, 86
paratisme and other *Selfs*, be there justly charged upon the *Hierarchie*. yet by shunning of this sower pasture, they fall unadvisedly foule, on *breaking* of the *hedge*.

Now we come to the *worser sort* of people, of whom we *Self*. may truly say, that which the *Pharisees* said falsely of Christ. *A cursed people, not knowing the Law*, all the provocations in the Land, have not made havock of so many soules, especially under colour of good, as this hath done; if *Ignorance be the mother of destruction*, then much guilt lieth upon the Service-booke. *Where there is no vision, the people must perish*, or in Pro. 29. 18. the first language, *are left naked*. So how many Congregations are stript stark naked of the Word in this Land, in some of which it is well knowne, there hath scarce been a *Sermon* in an age; and in most places where they have preaching, it is neither *Seed to beget, nor Bread to feed upon*. And what makes this nakednesse but the *Lyturgie*? which is *enmity*, both to good *Ministers* and *Ministry*: For as the *Vine* which winding it selfe about the *Vine*, drawes the sap and spirit out of it, so the advancement of this *Lyturgie*, leaves neither *life* nor *spirit* in the *Ordinance* of the Word; and being like *priest like people, love to have it so*: for the *Lyturgie* will never bring them out of the deadly *Lethargie* of sinne; it will never awake the foule, nor pierce the conscience, and therefore they love it, as *Micah* did his *Idoll*. But let a man of God, by the light of Judge 17. the Word, discover their wretched condition, he had as good stirre in a *Hornes nest*, they will quickly hunt him and pursue him to the *Lyons Den*, if they can; but (God be blessed for it) the *Beasts* are in *chase themselves*. The love and liking of *evill men* unto this Booke, is an evidence of the *badnesse* of it, for if it were Gods *Ordinance* they would hate it, as they doe the *Ordinances* of God; as *Isaac* tooke *Abimelech* his sending of him away for a *token of his hatred*: so when a *soule-hating* Gen. 26. 27
people

Gen. 26.
27.

people set away the Word, and cleave to the Service, or the Service joynd, it may be, with some dead Ministry, then it is a token they hate the former, and love the later. A worthy Minister went to visit one of his flocke upon his death-bed, a man of quality, for the world, but an enemy to goodnesse; the Minister groping the pulse of his estate, he asked the Minister what he thought of the Bishop of Canurbury, which the Minister waving (it being dangerous then to call a spade a spade) he asked the party if he would pray with him, he replied yea, if he would do it on the Booke of Common prayer. To shut up this point, we will make but generall mention of the troubles which this Booke did bring upon the English exiles in forraigne Nations in the time of the Marian persecution, for the information in the particulars whereof, we referre you to a Booke called *The troubles of Franckford*, where from their first erecting of a Church in Franckford, Anno 1554. this Book and the Patrons thereof, never left persecuting of those that could not brook it, till after the death of Queene Mary they returned home: in these troubles we commend three things to consideration: First, in all these broyles and unchristian vexations, the maintainers of the Booke dealt both maliciously and fraudulently with the other party. The second thing, the Patrons of the Booke, could not alledge any thing for it, and for others that they held, but such Popish stuffe as they did foot upon.

Lastly, some of those Patrons upon their returne, became persecutours of such as stood for the whole truth.

5.ett.

The last Evill effect, but not the least, is, against God, we mean directly, or more immediately, for indirectly all the other Effects were against God; but as all sin provokes God, so corrupt worship is that sin against which the jealousy of God is inflamed, and he becomes a consuming fire; yea, the Lord calleth such worship by way of transcendencie abomination. If Moses would not sacrifice in Egypt, because it was an abomination to the Lord, (as hath been said) why should we provoke the Lord by abominable service? All systems of Theologie are full of this in the Thesis, therefore we will not insist upon it, but come as briefly as we can, to adde something, to that which hath been spoken of the Hypothesis or Service-book, which M. Calvin calleth (as hath beene

Exod. 20.5
Deut. 4.24
Deut. 12.
30.31.
2 Kings
23.15.
Exod. 8.27

beene said in his letter to *Franckford*, the *leavings of the papists*
dregs: so the papisticall Ceremonies therein contained, are
 truly called by that *Franckford Booke* *burthen, yokes and clogs*,
 to Gods People and his service; besides those which have been
 names, we will speake but a word or two more, namely, of
Festivall dayes, to *Saints*, at least *transitive*, though not *deter-*
minative, as the *Papists* excuse their *Idolatrie*. The other is
kneeling at the Communion; the former is an *intrenching upon*
Gods prerogative: For none can appoint *any holy day*, but he who
 hath made the *dayes*, and hath all power in his own hand,
 which is cleare; first, from the *denomination* of them in both
Testaments; in the *old* they are called the *solemn feasts of Ie-*
hovah, not onely because they were to be kept to *Iehovah*,
 but also because they were of his appointing, and so in the
new Testament, as we read but of *one* for the selfe-same rea-
 sons, it is called *The Lords day*: another instance of clearing
 is from that *brand of rebuke*, that is put by God upon that
Ieroboam that made Israel to sinne: he, and he onely that the
 Booke of God speakes of, took upon him, besides all his *Idols*
 and *Idolatrous tricks* not to appoint another *Numericall* day,
 but the same day of another *Moneth*, namely the *eighth*
Moneth, where God hath appointed the *seventh Moneth*, and
 that out of respects *speciously politicke*, because in the *eighth*
Moneth all the harvest would be in: and they might feast more
 freely. Secondly, that the *Lords feast* being finished in *Ieru-*
salem, they might come to *Ieroboams feast*; but these fig-leaves
 could not cover his scarres: but the spirit chargeth
 directly upon him, *that that was the Moneth that he had lyed*
or coined to himself. *Gretzer* the *Jesuite* commends the *English*,
 (though it be nothing to our commendation) *Quod Calvinis-*
papistæ Anglicæ, &c. That as the *Popish-English-Calvinists*,
 are freer in other *Rites and Ceremonies*, than the *Puritanes*
 in *France and Germany*, and other where, so they are
 in *holy-dayes*. And to say the truth, we are too free indeed; for
 as a learned man observeth, we have *more holy dayes than ever*
God gave to the Jewes; we will not insist on this subject,
 they who will know more of it, let them read *Altare Da-*
mascenum, onely we will point at these two places, which may

Levi. 23. 1.
 Exod. 32. 5

Rev. 1. 10.

2 Kings 6.
 12. 32 33.

De Iesp. 1. 8.
 cap 2.

Cartmrig.
 r^{pl} 21.

P. 6. 42

Gal. 4. 10.
11.
Col. 2. 16.

fully shew the unlawfulnessse of them : *Ye observe yeeres and dayes, I am afraid of you ; Let no man judge you in meat or in drinke, or any part of a holy-day.* Yet those *holy-dayes*, though then out of date, were better than *ours* ; for they were of *Gods appointment*, and so are not ours.

Self.

Colum.
Self. 21.

Followeth in the next place *Kneeling* at the *Sacrament*, the last particular that we are like to touch upon; for if we should reckon up all, a great volume would not hold them. This *Popish moderne posture*, of not above 400. yeers standing, which (as hath been said) and *Peter Martyr* witnesseth, *Propter transubstantiationem & realem presentiam inuenta est in Ecclesiam, &c.* That to maintaine transubstantiation or reall presence, it was brought into the Church, and therefore to be abandoned with it. Though *Innocent* the third, 1215. enacted for transubstantiation, & *Honorius* his successor decreed for a *reverent inclination* of the body, to the *Sacrament* changed into a *breaden God*, yet was it not used untill the succeeding *Popes*, thinking this reverence not enough for the countenance and maintenance of their upstart *Deitie* allotted thereto, the highest point of *adoration*, for which there is neither *Scripture* nor *Antiquity* ; neither *Precept* nor *President*, but from the *Man of sinne* ; neither do any Churches use it, save the *Synagogue of Rome*, some *Lutheran Churches* and *ours* ; and howsoever this *misplaced worship* hath been cruelly *manned out by the Prelacie*, and fomented by that mis-begotten conceit of *humility in Gods worship*, because they knew no better, yet the truth is, it is meer *will-worship*, and hath been a sharpe rod to Gods people ; yea, and proved a *Scorpion* to somes consciences, witnesseth the former, the violent deaths of divers for refusing this gesture, as that worthy Gentleman, Master *Dyton*, stifled by his imprisonment in the Gate-house ; Master *Porter* of *Ware* in the New prison, and others: but because many learned and unanswerable Treatises are out against this disapproved gesture, it shall be needlesse, *actum agere*, to doe a worke so often done. It is true, some have attempted to say something for it ; but in the ballance of truth, *hoc aliquid nihil est*, that something is just nothing. For brevities sake we will onely shut up the piece with

with one binding Argument. To adore in, by, or before a Creature *respectively*, or with a relation to the Creature, is Idolatry.

But to kneel at the Sacrament, is to adore, in, by, or before a Creature, *respectively*, with relation to the Creature. Therefore it is Idolatry.

The explanation of the *termes*, will make the argument the better understood: as, first, *adoration* is the highest point of *externall worship*, which God will not admit with an intervenient or relative respect to any Creature; for that makes the Creature *Objectum significative à quo*, that is, the motive of the worship; the termes thus explained: this is the very same argument that our learned Divines stop the Papists mouths with, in the point of adoring God mediately by the Creature; and as the Papists cannot deny the Major; so sense and reason, yea, the injunction of the commanders all verifie the truth of the *Minor* in kneelers; for they cannot deny the Elements to be the motive of their kneeling, the conclusion then must needs hold; that it is Idolatry dis-junct or improper at least, as we argue against the Papists: but if the minds of thousands of ignorant receivers in the Country were knowne, it is to be feared, they fall foul on conjunct or proper Idolatry, making the Bread *objectum determinativum*: in plaine, the Bread the object of their worship: with which sin the Papists charge all the Protestant-kneelers; for, *if Christ were not there bodily* (say the Jesuits) *we would rather be racked with horses than kneel*. So said *Spalato* after his revolt to Rome, and we confesse ingenuously, if the Papists should retort this argument upon us, it would put the learnedst *Conformers* to a *non-plus* to evade it. Here were place to have a sing at the Crosse, but we referre the desirous reader to *Zyons plea*, wherein there is a succinct and learned Treatise P. 95. to against the Crosse, proving it by many strong arguments, to p. 106 be the marke of the Beast. All these, and much more are the household-stuffe of the Service-booke, against which we will produce one argument more in the closure of this point, namely, God will not hear the prayers of the Service-booke. *Ergo*, they are not to be offered.

John 8. 31.

The Antecedent shall be proved from that place of Saint Johns Gospel: *God heareth not sinners, if any man be a worshipper of him, and doer of his will, him he heareth*: out of the latter part, we reason thus negatively, a *Contrario*: those prayers which are not a doing of the will of God, God heareth not.

Rom. 8. 27.

This proposition is confirmed from other places, the Intercessions of the Saints (saith the Apostle) must bee according to the will of God; and if they be not, the Lord will say, who requireth them?

Esay 1. 12.

Now to the latter Proposition:

But the Prayers of the Service Booke are not the doing of the will, nor according to the will of God; witnesse all the former Reasons given against it; therefore *God* will not heare them.

CHAP. VIII.

Three Motives.

HAVING thus clearly evinced by so many Reasons as a cloud of witnesses, the unlawfulness of the *Liturgie*; for the *expunging* wherof we shall adde some more Motives in the closure: Let us now humbly crave your Honours favour, that according to the justnesse of our desires, and the truth of the reasons alledged; you would be pleased for the love that you beare and owe to the *Lord Iesus*, to the puritie of his worship, to the thriving of our bodies, soules, and estates, to the turning away of Gods judgements, mediate and immediate, to your gaining of honour above all your predecessors, to the chearing of the hearts of Gods people, the daunting of the enemies, and the making our Jerusalem the praise of the world; by all these, and many more, wee againe and againe intreat you, *to plucke up that Plant of the Service-booke, which God never set*. Oh, how the

Mat. 15. 13.

Prelaticall Priests grumble, when they heare of this place, and as the wicked *Manichees* abuse this place, in applying it against the Law of God; so we have had woful experience

ence, how the *Hierachicall crue*, indeavour with tooth
 and naile; and therein worfe then the *Manichees*, to sup-
 plant *Gods Law*, of whom we might justly say with the
 Prophet, *They have almost undone thy Law*; the worship
 of God is a prime and precious piece, the ultimate end, as
 a *Divine* saith, of all sacred performances, though the edifi- *Alsted.*
 cation of man be the end subordinate: pure it is, and should
 be like God himselfe; yea, it is called *the feare of God*, in re- *Psal. 119. 10.*
 gard of that reverend awe that should be upon men, when *Esay 29. 13*
 they are in divine duties; when *Jacob* awaked from the
Vision, it is said he was afraid; and said, *How dreadfull is this*
place, this is none other but the House of God, & the gate of Hea-
ven, by which is meant, the *House of God where his Saints are*
assembled, whose feare should be as *Jacobs*, not a slavish feare,
 nor an *Idolatrous feare*, but a *filiall feare*, not daring to present *Gen. 28. 17.*
 to their Father in worship what he hath not planted and
 commanded. *Bernard* descants very sweetly upon this;
terribilis planè locus, dignus omni reverentia, &c. a terrible *6 Serm.*
 place indeed, (saith the Father) not meaning the *stolne wals*, *Psal. 77.*
 but the presence of God in the assembly, where the faithfull in-
 habite, the Angels frequent, and God himselfe dwelleth.
 How curious was *Moses*, the man of God, in the matter and
 manner of *Gods worship*, that he would neither have horne or
 hoofe over or under the Commandement, that was the
 ground of his punctuality, from which he would not goe one *Exod. 10.*
 haire breadth; and wherein we intreate your Honours *26.*
 to follow him to the full? *Caleb* is said to follow God; *wee*
will goe and sacrifice unto the Lord our God, as he shall say unto
us, Can it bee so said of the *Service-booke*; no, sure it is no
 sacrifice of a sweet smell. Let any man that feareth God,
 tell us ingenuously, if he beleeveth that *Christ*, the *golden Cen-*
ser standing at the *golden Altar*, will receive the *Lyturgie* - *Rev. 8. 3, 4.*
prayers & perfume them with the odours of his merits, pre-
 sent them to the father: surely we have no ground for it, be-
 cause (as hath beene said) they are not according to the
 will of his Father. Yea, *Christ* seemeth to threaten out of his *Rom. 7. 2, 7*
 owne mouth the contrary, in the *16 Psalm*, which is meant
 of *Christ*, he speaking of, and threatning their *Idolatrous ser-*
 vice,

vice, hee tels them plainly, hee will not *powre out their oblations*, that is, hee will not bee a *Mediatour to their seruices*: and surely this is no acceptable service; it is no beaten oyle for the Lampe (though Master *Wommocke* pleased to stile it so) it is not sure that *pure oyle*, out of the *two*

Zach. 4. 3. 4 *Olives*, into the *golden Lampe*. that lightens the Sanctuary; but it is rather *Traine-oyle*, and scarce so good; that foules the house, and darkneth the light; and for its *messages to heaven*, which he mentioneth in his Epistle, we have made a good plea, (as we conceive) for the contrary, let him disprove it if he can; for the whole booke, though it concerne them with whom he dealeth in it; yet becaufe it glisters as if there were mettall in it, we may lay it a little to the *test*. The Epistle hath two heads; in the former he maintaineth set prayer in generall; in the latter he endeavoureth to iustifie the set prayers of the *Lyturgie* in particular; in both these the expressions be smooth, & the palliations stretched to the furthest, but it may be said without offence of both, *αὐτὸν πρὸς τὸν Θεὸν ὡς ἄνθρωπος* too neat, but nothing usefull. The head of set prayer we have not touched yet, till we come to answer some objections; but wee cannot but wonder at Master *Wommockes* incogitancie, to father a set forme of prayer upon *Timothy*, terming it, *the first furniture that hee provided for the house of God*: a strange position, and as unsoundly grounded from *Saint Pauls* direction. (Surely the Jesuites would blush at it) or at least it might be one of *Iohn of Crage* his observations: from these words, *I exhort not that you pray*, as he glosseth, but that *Prayers be made for all men*.

1. Tim. 2. 1. *Made* (saith he) i. e. *set-prayers*. This is like *Iohn of Garlando's* tricks, that did what he could to spoyle the Text with the *Glosse*: It is like a *Sorbonists mis-exposition* of that place, *Exod. 29. 39. Thou shalt present one Lambe*; the word *Ghasab* signifieth *to make*, which hee and the *Romanists* apply to the words of Institution, *Hoc facite, Make this a sacrifice*; which as *Galasius* observeth, is a very ridiculous piece. Doth any man thinke, that this was either *Paul* his intention or *Timothy* his practice? no, sure it is a grosse mistake of the word *ποιέω*, which doth not signifie a *set forme of Prayer* exhibited

Epist. p. 7.

Pasor.

exhibited, but as the learned in the tongue observe, it signifieth *proces fundere*, to powre out prayers by the helpe and guidance of the spirit, proved by the comparing of other places where the same word is used: againe, the Spirit is said to make request for us, dare any man glosse it by making a set forme of prayer for us? no sure, but the meaning is, he causeth us to make request. To be brieft, let us see how to untie this knot; if *Paul* in these words prescribed a set forme, and *Timothy* made it the furniture of Gods house, then such a forme should be found; and all the Prayers injoynd by *Paul* should be set formes, because he injoynes no other prayer here, than he doth other where in other words, signifying to pray, as, *ἱκετεύω* & *προσκύνηω*, both signifying to pray. *Luke 22.33* *1 Cor. 14.15.* and many other places: but to assume, first, no patterne is to be found: secondly, to affirme that all *Pauls* prescriptions of prayer were for set formes, were a very grosse and absurd fallhood.

Luke 5.33.
Phil. 1.4.
Rom. 8.46.

Ergo, so is the ground whence it ariseth.

He might as well have said; when *Christ* promised to pray for *Peter*, that he promised to make a set forme of prayer for him: for the words in both places are *synonymia*: but enough of this, which is besides our purpose.

Luk. 22.33.

Now, let us view as briefly as we can, what he saith for the *Lyturgy* in particular: he confesseth it to be the daughter of a Roman Catholicke, that is well, and so doth *D. Bejce*: the Novellists say (saith he) that our Communion Booke is nothing else but the Roman *Missall* and *Persuls* thrust out of Latine into English, which the Doctor contradicts not, for he could not. Why, saith Doctor *Hall*, out of ancient models, not Roman: yea, why should the childe be beaten for the Parent, saith *M. Hommock*? For answer, if the childe bee as like the parent in nature and properties, as hath been proved, as an Egge is like to an Egge: then there is roome for neither in Gods worship, but both mother and child, like *Hagar* and *Ismael*, must out of dores: for the parallels of *Saboth*, *Sun*, and other things, wherewith he would palliate, they are not *Homogeneall*, or of like nature; for nothing can make the clean in Gods worship, being mans device and worship still.

Epist. p. 25.

Gospel first
Sunday in
Lent. p. 12.

p. 28, 29. Again, the maintenance of these shreadie and scrappie Prayers, from *gadding of the soule*, is but a *gadding argument*.
 Epist. 121. We have spoken of the ground of short and sappy *ejaculations*, upon other ground, and nothing like the foolish patches of the Masse-book. *Austen* tells us of the many prayers that the *Israelites* made in the *Egyptian furnace*, and that they were short *ejaculations*, but they would have continued them, but for their burthens; but men are forced to breake off here, where there is no burthen, but the Service-booke it selfe.

p. 32. Again, he hath a plea from the *Leprous-house*, wherein we are very willing to joine issues with him; he confesseth that the old *Roman* Liturgie was like a Leprous house, the plague was spread in it; but now it is *picked, scraped, plashted* with *well-temperad*, (or rather *untemperad mortar*) hee should have said, that upon the deepest seatch *no corruption can appeare*, and therefore to be judg'd cleane by the Law; but there he goeth too farre, and farther (we conceive) than most of the Prelates would doe in a cold mood; yea, herein

p. 34.

p. 33.

Levit. 14.

43:44, 45.

43:44, 45.

43:44, 45.

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43:44, 45.

he is contradictory to himselfe, for he acknowledgeth scars and defects in it; and in his last page of the *Survey of the Parallels*, he joynes in evidence with the Author, in the discovery of errors, and sueth for justice; but if the Leprosie breake out againe, then no affection of our Communion may lodge it. Now to apply, as the house infected, was utterly to be demolished, and the rubbish and ruines thereof to be carried forth into an uncleane place: The Leprosie of the Masse he grants to be this fretting Leprosie, the pieces wee have (though we have them not all) are the very same in another tongue. The Leprosie, of whose matter, manner, and contagious effects, wee have fully proved; and the burthen of Ceremonies therein contained and pressed upon mens consciences, to have beene, and to be still abominable Idols. Then it will follow, that all the water and industry of the world cannot cleanse it, no more than the skin of a *Black-amoor*, or the spots of a *Leopard*; which God can only change, but will not doe with matters or meanes of strange worship; then, as rubbish they are to be cast out into an uncleane place:

place: marke, *an unclean place*, not the meanest cleane place allowed it, much lesse the *Sanctuary of God*. Upon this place, a learned Author observeth, *that we are taught by this Answer* severe Judgement, to abandon all sinne, but more particularly, to abolish all Idolatry and Instruments, and Implements of Idolatry. Citing that place which might serve to cleare this point, if there were no more: *Thou shalt also defile the covering of the graven Images, and the ornaments of thy molten Images, &c. Thou shalt cast them away as a menstruous cloth; thou shalt say unto it, get thee hence.* Upon the passages of the *Appendix* we shall touch when we answer the *Objections*: as for the parallel which he vieweth, the Author will make it good. Esay 30. 32

We proceed then, under your Honours favour, to our suit against the *Liturgy*, without controversie, *it is the garment spotted with the flesh*, condemned by the Apostle *Iude*, which some expound by that of the Apostle, to be *an abstaining from an appearance of evill*; and so indeed, this were enough to abolish the book. The best Expositors apply the place against the *Carnall Rites and Idolatrous Ceremonies, devised by men in Gods worship*; which, if the Papists were cleared, (saith one) from the grossest of their Idolatry and Paganisme, would condemne them, and will not the retainment and maintenance exceedingly condemne us, that professe we are come out of *Babel*? To these Rites and Ceremonies, saith the same Author, as to that *spotted profession of Popery*, we should not conforme our selves, neither in *use* nor *opinion*, but decline in all things, the very shadow and shew of them. What can be said more emphatically to the purpose? as God is to bee admired in the least of his creatures, as well as in the greatest, (saith a Father;) *ita mente Christo delecta. &c.* So a munde devoted to Christ, doth as well take heed of small faults as of great, especially in Gods worship. The Hypocriticall and Idolatrous Jewes are not onely rebuked and threatned for eating of *Swines flesh*, contrary to the Law; but also, *that the breath was found in their vessels.* Austin comparing the ten plagues of *Egypt*, with the ten *Commandements*, tells us, that the turning of the *water into blood*, doth signifie the corrup- Self.
Verse 23.
1 Thess. 5.
22.
Doctor Willet.
Hier. Ep. Nepotian.
Esay 65. 4.
Quest. 4. 5.

ting of diuine worship by humane and carnall inventions of flesh and blond. The Service-booke and Ceremonies being such, we have grounds to desire, and your Honours to grant (as we conceive) *ejectionem firmam*, against them both. Sarah by Gods appointment, wils Abraham to cast out Hagar and
 Gen. 21. 10. *Ismael*, the Bond woman and her sonne: and why the Mother with the Sonne; for it seemes she offended not? yes, it seemeth (as the learned doe observe) shee was an *Abbetter* of her Sons euill; so the Service-booke and the Prelates, the Cup and the Cover, the Mother and the Son, should be cast out together: that riddle of the *Snow* and the *Water* may well be applied to them,

Mater me genuit, mater quoque gignitur ex me.

My mother brought forth me, and is brought forth by me; that proud Hierarchicall humour in *Austin* the first, brought in the Liturgie, and that Liturgie hath brought out, and hath kept up to this day the Hierarchie; if Christ be King of, and in his Church, in a more glorious and eminentiall way (as who dare deny it?) in word, though too many doe deny it in deed, then consequently, without all controversie, he must appoint his owne officers, government, and service. Now, there is nothing more inculcated, and laid home in the Book of God, than Christs Kingly office, to which all are subject, and it is subject to none; wee will but cite some few places of
 Psal. 2. 6. many: *I have set, or annointed* (saith God) *my King upon Zion, the mountaine of my Holinesse*, by which he meaneth his Church. Whence a learned godly Minister delivered within these few dayes; *that as Christ set up his Church, so it is his to provide for it*. To appoint and no others, offices and officers, and all religious service or worship, to which we were onely to submit, and to none other; another testimony from the Prophet *Esay* shall suffice: *Unto us a childe is borne, and a sonne is given, and the government shall be upon his shoulders; and his name shall be called wonderfull, &c.* Now, if God never tooke off this government from Christ his shoulders, nor Christ never gave it up, nor all the powers of heaven, earth, and hell, be able to shake it; then first it must follow,
 Verse 7. (as the Spirit speaketh) *that of the increase of his government there*

there must be no end. Secondly, it is every way as good by consequence, that he will have no service or worship, but of his own appointment. *Porphyrus*, who was a great *Necromancer*, (as *Eusebius* witnesseth) doth tell us amongst other things, *Lib. 5. de that the Devils themselves* (whom he calls Gods) *signifie unto prep. Evang c. 6. their especiall servants, the Magicians, Quibus rebus &c. with what things they are made to appeare, what is to be offered unto them, what dayes they should chuse, and what signes and Images they should make*: which assertion *Austin* confirmeth, *Non potuit nisi ipsis primis docentibus disci quid quisque illorum appetat, vel quid exhorreat*; it could never be learned but by their teaching (meaning the Devils) what every one of them desireth, and what they abhorre: since the Devill then loves to be Gods Ape in every thing, and his highest Meniall servants account it nothing but reason, that he should prescribe orders in his own House, and appoint what Service and Ceremonies therein as he pleaseth; shall not the King of Kings, and Lord of Lords, and onely he, appoint how, and by what meanes he will be served in his owne House; this is the reason why the Service of God is called *λογική λατρεία*, *reasonable service*, *1 Epist. c. 2. for so we translate it, which might be more emphatically 2. rendred, sincere service, unmixed service*, according to the Word; for so the originall word signifieth, as the Apostle *Peter* calls the word, *λογικὴ γάλα*, *the sincere milke of the Word*. Now, to draw to an end, for we are forced in the bulke to exceed our intention; we crave leave further of your Honours to binde our desires with three strong motives for effecting of the worke, namely, from *Example* or *Patterne* for doing of it, from danger if it be not done, and from the universall Covenant binding every one in his place to the doing of it.

CHAP. IX.

I. *Of the Patterne.*

Tit. 2. 7.

Parvus in
cap. II. ad
Rom. p.
 1114.

For the first, as the Apostle willeth, to shew our selves to others, *Patternes of all good workes and words*; we should make others good Examples, matter of our Imitation: *Brevius iter per exempla quam per precepta*, Patterne is a more compendious way then Precept: good Examples from Gods people have the force of a Generall rule to apply: all the Reformed Churches, when God turned them from darknesse to light; they expelled the Prelates, as the Officers of the Kingdome of darknesse: and the Popish Liturgie, as a false worship, and worke of darknesse. To passe *France*, the *Low-Countries*, *Genova*, the *Palatinate*, and others, bee pleased to cast your eye upon our Neighbour Nation of *Scotland*, who have neither left root nor branch of Prelate or Popish Liturgie; and have not wee the same reasons to reject both? It is an infallible rule, both in Divinitie and Politie, both in Church and Common-wealth, *Ubi sunt similes causas & circumstantia, ibi locum habet exemplum*; where there are the like causes and circumstances, there example takes place: the causes why they cast both out, were their offensiveness to Christ, his Church, King; and State; and hath ever Nation beene so prejudiced, in all these particulars, as we have beene? and have we not beene, and are, partly yet environed with a mantle wall of evill circumstances: as the Prelates aggravation of their cruelty in pressing of that Booke, and other like stuffe, their insolent domineering over Nobility, and others; yea, their daring attempts, to set a-foot their interdicted power, and their supercilious insultations, their proud words, and affronting attempts, vented by themselves and their Priests, even now, when the hand of the Lord is lift up against them, which they will not see; but they shall see it: in this they are worse than the *Egyptians* or *Philistims*, who were content (the Lord his hand being upon them) not onely to let the *Arke of the Lord* goe, but also

also sent it up in the handsomest way that they could, taking *Egypt* for an example, in this their insolent striving against God and his Truth: they may be compared to the Peasants of *Lycia*, whom the Poet sayneth to bee transformed into Frogs, for their cruell and barbarous usage of *Latona*, of whom *Laetantius* also makes mention; but the Poet tells us, that for all the Metamorphosis, they left not their old manner:

*Liribus exercent linguas ———
Et quamquam sub aqua, sub aquis maledicere sentiant.*

Englithed thus:

Their brawling tongues, but setting shame aside,
Though hid in water, under water chide.

Or, with *Du Barbas*, in this posture, they may be compared to *Lizards* or *Snakes*, cut in pieces.

Threat with more malice, though with lesser might,
And even in dying, shew their living spight.

Or, as God said to *Moses* of *Pharaoh*, that he would not let his people goe, no, not with a strong hand, that is, he will stand out with God; so doe they, they will not let the Ordinances goe, the Liberty of the Ministry goe, they will not let the Kingdome of *Christ* goe, though Gods strong hand be out against them; but as he fell at last, so shall they, and all their houshold-stuffe, and never rise againe: the *Scots* have put them in the Pond; let the love of the truth lead you, and their practice be to you as a speaking Embleme in the words of *Geddon*, *Looke on me, and doe likewise*. We will shut up the point with a parallel of loyall entertainment of Kings, in their inthronization: the men of *Indab*, and the men of *Israel* contended zealously, who should be most officious in crowning King *David*, though he was crowned before: *Indab* annoynted him King over them, and *Israel* did the like over them; and to bring the parallel nearer home, what pious emulation was betweene us and our brethren, the *Scots*; to set King *Iames* of blessed memory upon the Throne of *England*? they might both deservedly say, (for they shewed it in effect) that they were his flesh and bone, as *Israel* said to *David*, he was no stranger, as the Scripture hath it, but a King from

*Metamor.
Ovid. lib 6.
Lib. 1. de
falsa Rel'g.*

Exod. 3. 19.

Judg. 7. 17.

2 Sam. 24. 5

2 Sam 5. 1.

Deut 17. 15

from among his brethren; never King was received with greater concourse, higher magnificence, and more applause; this made the Kingdomes, as *Ierusalem*, as a Citie compacted in it selfe, which the *Septuagint* translateth, *ἡ κοινὴ τῶν ἀδελφῶν*, a participation, or communication together, often indeed attempted, but never effected till then; but now (blessed be the name of God) in a more loving league, and stricter bond than ever; contending who shall doe God and his Majestie that now is, most service: shall we not then joyne with them heart and hand, in bringing the Lord *Iesus*, the King of glory into his Kingdome? hee hath shewed himselfe no Stranger amongst us, but done great things for us; but to the woe of our hearts, we have used him too long like a Stranger, in keeping him at doores, and the doore upon the hinges. Now,

Rev. 3. 20. let us set open the gates, and bring him in with triumph; which will never be done, so long as the Prelacie and the Liturgie, or either of them keepe the house; *Non patitur regni socios*, Christ will have no consort in his Kingdome, much lesse an Antichrist; Christ bare many calumnies and injuries from the *Jewes* at his arraignment under *Pilat*, and past by many things, not answering againe; but when *Pilat* came to meddle with his Kingdome, he would not let that passe, but freely avouched it; *Art thou a King* (saith *Pilat*?) *thou sayest I am*, answered Christ, and to this end was I borne, and for this

Joh. 18. 37. cause came I into the world, that I should beare witness unto the truth: of which words *Paul* giveth this testimony, that

1 Tim. 6. 13 Christ, before *Pontius Pilate*, witnessed a good confession: which words of the Apostle have two remarkable things in them: First, that Christ hath a Kingdome, which he will vindicate, in despite of all opposing power, wherein he will have his owne Officers, Government, and Service, to take place. Secondly, that this course must continue till the coming of the Lord *Iesus*, and every one that is of the truth, especially Ministers and Magistrates must maintaine it, as they will answer it at that day; for this worke, God hath brought you together; and if you should divert this worke, so exemplified, and pressed by command, (which God forbid) then might Christ say unto you, as *David* to his kindred, *ye are my brethren; ye are my*

my bones and my flesh; wherefore are ye the last to bring back the King? Wherein, if you will not be faulty, but intend (as we verily hope you do) *to bring back the King*; then let it be your speciall honour, *to make the paths of the Lord straight*, by removing of that rubbish, *that the King of glory may enter in.*

The second *Motive* is from the *Danger* of not removing of the Service-booke. *Danger*, as all know, is the strongest motive to cause a people or nation to take heed: Histories report, *that danger hath made a dumb man speak.* The danger from this Service-book may be looked upon in a twofold respect, namely, *à priori*, from that which is *past*, and *à posteriori*, from that which is like to *ensue*; the former may also be looked upon in a way of prophesie, or in a way of performance, the men and servants of God, to whom he was pleased to reveale himselfe in more then an ordinary way, especially in time of persecution or some pressure lying upon them, have foretold, how the house of *David should wax weak*, and the house of *Saul should wax strong*, that is, Popery should make head, and the truth of Christ should suffer much, and many in triall should forsake it; according to that of *Simcon*, *a sword shall pierce thorow thine own soule also, that the thoughts of many hearts may be revealed*, Luke 2. 35. where by the swords piercing of the soule, according to all the ancient, is meant the wounding sorrowes of the mother of Christ at his sufferings, and by the revealing of the thoughts, is meant the discovery of some stumbling or taking scandall at his death. *Chrysostome*, *Austin*, *Origen*, *Ambrose*, *Theophylact*: and what is the ground of all this but these dregs of Poperie now in controversie, and the hurtfull Hierarchie, one of these upholding another; a godly and famous Minister preaching to the banished beyond Seas in *Queene Maries* time, that *Gods anger was much provoked against England*, for *sticknesse to reforme*, *when they had time, place and power*; and so it was indeed: for he cast back that partiall reformation into the flames of *Antichristian tyrannie*, and gave many up unto fearfull *Apostacy*: Further the good man said, it stood them upon it, to looke to it, and to be circumspect for fear of after-claps, meaning, that a partiall reformation would not serve. God

Self.

Crispianus.

will never indure (as hath been said) the *posts and threshold* of *Baal*, and his to stand together; the like more fully was delivered by Master *Rogers*, that honourable *Proto-martyr*, in his dayes, when the Gospell should be established in England, *if the Kingdome of Antichrist were not utterly cashiered, and to all reformation made in Gods worship, that our persecution should be greater, and our triall hotter, then in the dayes when he and other suffered; if we will not remove that which is an abomination to God, as this Booke is proved to be, it is just with God to cast us away. One more of this kind from a Pter of this land, who on his death bed cryed, Wo to England, because they turned all their religion into politie: dangerous experience hath taught us the truth of these predictions: for from that halting reformation after Queen Maryes death, wherein we pleased our selves with Agrippa his almost, in the originall *crinige*, but a little, the Babylonians and Edomites, Prelates and Jesuits, under the favour of their Canons, got at length, such footing, and made such head for Popery, Arminianisme, and that especially, by causing the *Nilus* of that Service-booke to swell, and heating the furnace of persecution, that Religion and Politie, the two *twins of Gods favour*, were ground like to *Archimedes* his tomb, so overgrown with thornes, that it could not be found; yea the woman in the Revelation was brought againe unto that strait, as to think on nothing but of flight to the wildernesse: And further, how nigh were our neighbours and brethren the Scots, to the pits brinke of ruine, both of Religion and Stare, and that by readmitting of these synonicall Prelates, and the Trojan horse, the Service booke to enter, out of which, if God had not beaten the braines, we were like to have had a new *Babylonish captivity*; yea, we may both truly say with *David*, *There was but a step between us and death*; had not God set in, as a present helpe in our distresse, and raised you and others, the men of his right hand, in the very nicke of need, our enemies (as the *Psalmist* hath it) *had swallowed us up alive*.*

As we are gone thus far with the danger past, and partly present; so we desire your Honours leave, to present the appearance (as we conceive) of future danger, and that partly

to

A. S. 26. 28.

Tullie.

Cap. 12. 14.

1 Sam. 20. 3

Psa. 124. 3.

Sect.

to the Church, and State in generall, and partly more particular, to your selves, if this Service-book be not removed : to make both these dangers more visible, let us compare our presentment with the ninth Position of Zions plea, in these vvords, *If the Hierarchy be not removed, and the Scepter of Christs Government (namely Discipline) advanced to its place, there can be no healing of our sores, no taking up of our Controversie, with God, yea our desolations, by his rarest Iudgements, are like to be the astonishment of all Nations.*

As the parts of the Position are soundly proved, so the same may be said of the Service-booke, and the very same Arguments concerning our danger will serve the one, as well as the other ; wherefore we intreat your Honours to review the Position, and its proofes, the Hierarchy and the Service-Booke are resembled already, to Mother and Child, so may they be to two twins, begotten and born of Pride and Superstition, nursed and brought up in the lap of Covetousnesse ; these twins are *born together, live together, and must dye together* : a great Judge returning from the Circuit of the Emperours service, and hearing his Wife to be alive, replied, *si vivat illa, morior ego*, if she live, I am dead : so if they live (we meane their Callings, then our life may prove worse then death. God will beare with many sins, in a People professing Christ, but with keeping Christ out of his Throne, by intruding Officers and a Superstitious worship, he will not beare, especially of a long continuance ; but will be avenged of such a People, if they be as the *Apple of his eye*, witnesse *Samuels* speech to the Israelites, who besides their desiring a King before the Lords time, were faulty in many other things, as appeareth verse the 20. yet he telleth them, *If they, and their King, will follow the Lord, they should both continue* (for that is the best reading) where by following the Lord, is meant, especially the *serving of him according to his will* : but if they should turne aside from following the Lord in a corrupt way of his worship, then the hand of the Lord should be against them, as it had beene against their Fathers, *yea they should be consumed, both they and their King* ; and as *Samuel* to terrifie them called for thunder and raine ; so we have felt, both

1 Sam. 12.

14, 15, 20, 25.

Verse 17.

thunder and raine, Judgement yet mixt with mercie, both from the mediate, and immediate hand of God, and do feel it at this present, and to the end we should clear his House of corrupt worship. The yoke of the Philistims was never removed from the necke of the Israelites, till they put away their strange Gods, and *Asharoth* their speciall Idoll: But when their humiliation was joynd with Reformation, then the Lord gave, not onely deliverance, but also Victory over, and freedome from their Enemies.

1 Sam 7.
3, 4, &c.

II. *From the Danger of not doing.*

S. 8.

Cap. 4. 19.

Josua. 1. 9.

Jerem. 1. 17

Num. 14. 24

A word now of the particular *Danger*, whereof we make bold to give you notice; as God hath honoured you, in calling you, to be the Reformers of Church and State, so the *work is great*, as *Nehemiah* said, and the *danger* proportionable, if it be neglected. When God putteth his select Servants upon high Employments, whether they be Magistrates, or Ministers, knowing best their weaknesse, and the many Impediments; he puts them on ever and anon, to be couragious, not to feare or be afraid, and the ground of all is, *have not I sommanded you?* So the Lord giveth the Prophet *Jeremy* a charge to *speak all that the Lord should command*, and backeth it, with a threatning, *be not dismayed at their faces, lest I confound thee*, both the Hebrew and the Septuagint hath it, *lest I make thee afraid*. *Saul* his disobedience in sparing *Agag* and the fat of the catle (notwithstanding all his faire pretexts) with the fearefull punishment inflicted by God upon him, may be a terrour to all men in place, that they do not the work of the Lord by halves, and quarters, but that with *Caleb* they follow the Lord to the full. The Lord hath laid his Command upon you to put away the Excommunicate thing, and to cleanse his house of Idols and Idolothites, and blessed be that God whom you serve; ye have begun, by your Edicts, though men of disobedience hinder the worke: but follow home the worke, we intreat you, and remember those *Achans*, but above all put away that *Asharoth*, the Service-book, for that we may well call,

Funda

Fundi nostri calamitas, the very Caterpillar of Gods Husbandry. To shut up this Motive, from the point of danger, be pleased to take notice; how God beares in upon *Moses*, that great Commission to *Pharaoh* to let his people go, and that both by words and signes, namely, *by turning his rod into a serpent*, his *hand made leprous*, and the *waters turned into blood*; which were not onely to confirm him, in his message, against the feare of his adversaries, but more particularly to reach him, that if he withdrew himselfe, in part, or in whole, from the worke, the Plague of Leprosie, of Blood, and Biting with Serpents, should be upon him; yea, God put *Moses* upon a present tryall of Obedience and Faith, by causing him to take the Serpent by the tayle, notwithstanding of the danger to be bitten by it: we speake to the wise, who can apply it better then we.

Exod. 4.

CHAP. X.

Of the Covenant.

THE third Motive for removal of this Booke, may be taken from the *Protestation* dated *May 5. 1641.* Confirmed, sent abroad, and solemnly sworne unto; yea, and bound up with a publique Covehant, on the publike day of Thanksgiving, by Ministers and People, so that it is an inviolable Covenant stricken betweene God and us, like unto that in *Nehemiah*, which is there called a *sure Covenant*, a *written Covenant*, to which our Princes, Ministers and People seale unto, from which we cannot depart, except we will incurre that fearfull Judgement threatned against Covenant-breakers, Emblemed out unto us in Scripture, by dividing of the Sacrifices, and causing the parties to goe *betwixt them*, admonishing, that God will so divide them in his wrath, if they forsake the Covenant: The subject of the Covenant consisteth of three parts: In the first we are sworne and tyed to maintaine all the Rights of Religion, King, and State: In the second, to oppose all Persons and Things, that do oppose

Nehe. 9. 38

Psal. 15. 4.

Gen. 15. 17

Jer. 34. 18.

the three former mentioned, and more specifically, to oppose with all our life and power, all Popery and Popish Innovations, which Expressions are thrice mentioned; once in the Protestation, or oath, and twice in the Explanation: the third and last piece of the subject, is the Peace of the three Kingdomes, England, Scotland, and Ireland, which we by Oath are also bound to maintaine: Hence two Arguments will offer themselves; one more directly, and the other by way of consequence.

Scit.

For the former, if all Popery and Popish Innovations are to be opposed, then it will follow, that the *Service booke* and Ceremonies should be opposed, and by consequence, by your Authority abolished, *Verba Sciantur sunt amplianda, non restringenda*, the words of Acts and Statutes for good, and against evil, are to be taken in the largest extent: but the words themselves, are universall enough. Now that the Service-Book and Ceremonies therein contained, and pressed upon mens Consciences, are Popery, We, and many others have cleared; yea they are Popish Innovations, *Nam omnia quæ à Christo non sunt, nova sunt*, all things that are not from our King Christ in his Worship, are meere Innovations, as Ter-

Cont. Prax.

tullian was wont to call *Præceas, besternum Præceam*, a yesterdaies upstart: so one, and all of them, are Exotick and upstart things; It is true indeed by the Malignity of the Masters of those Ceremonies, the bulke was increased, and would have been like the Crocodiles, who grow so long as they have a being; if you had not come in place of the Tutyrites, a creature terrible to the Crocodiles, which leapeth upon their backs and brings them to the shoare; but otherwise for the kinde, they are all *non ejusdem farina, sed fursuris*, the same kinde of Bran; and as the Woman said of the Foxes, *If one be good; all are good*. For the further confirmation, that they are Popish, we have proof, from that Treatise of Ceremonies annexed to the Service-Booke: in some antient Copies we have read, *that they thought good to retaine some Popish Ceremonies*: but in another Coppy they call them *the old Ceremonies retained still*, all one in effect.

Plin. lib. 8.
cap. 25.

Bible in
the Dutch
letter, An.
1561.

Scit.

The latter argument, from the *Protestation*, by way of consequence

quell, is from our mutuall Covenant, and Oath, joyntly, and severally to maintaine the Peace of the three Kingdomes, which is impossible to be done, in the Opinion of our Brethren the Scots, without Identity of Discipline and Worship; witnesse the very words of the Arguments, by the Scottish Commissioners, given to the Lords of the Treaty, perswading Conformity in these, to be the chiefe meanes of Peace.

We vwill transcribe some passages, for all vve cannot, leaving the thing it selfe to your honours revievv. *It is (say they) to be wished, that there were one Confession of Faith; one forme of Catechisme; one directory for all the parts of Gods publike Worship: as Prayer, Preaching, administration of Sacraments, &c.* Pag. 2.

The Arguments that they use, are first, from the Conjunction of spirit and presence, both of great and small; of Assemblies in the Court and other where; where there is Onenesse of worship: but by the contrary, there is division, where the worship is diverse.

Secondly, Unity of worship will extinguish those Nick-names; as Puritanes and Shismaticks, put upon professors.

Thirdly, This will make the Ministers of both Nations, with face to face, labour strenuously, and cheerfully to build up the Body of Christ.

Fourthly, and lastly, This will break the back of the Recusants, hope of bringing Rome into England, all which works strongly for peace; the sense whereof we cite, though not the very words: But if this unity of worship be not (say the Commissioners) there is no unity in Polity or Church to be looked for: for as all the former combustions, and stormy tempests, formerly arose from that Popish Service-booke; borne in upon them, whereby all the three States were much indangered: so they proteste in plain termes; that their Reformation so dearly bought, shall again be spoiled and defaced from England; and whatsoever peace shall be agreed upon, they do not conceive, Pag. 3, 4.
how without Reformation it shall ever be firm and durable. for that Service Governement, and Officers, being none of Christs; but the maine Evill, and the cause of all Evill in the three Nations: that Maxime observed by the Commissioners Pag. 8.

sioners, we may feare will prove too true, the same causes will not fayle to produce the same Effects: witnesse *Symeon* and *Leuyes digging through the wall*, that is, the present conspired Plots of Treason, like to blow up all, if they be not hindered, even when you and your Brethren are making up the breach: Now as we are tyed by Oath to the preservation of this Peace, according to our Power, We can look for no Peace with God, nor blessing from God; if we give way to that, or suffer that, according to our power, that breaketh this peace. They say in the Preface of the Ceremonies, *that without Ceremonies it is impossible to keep Order, or quiet Discipline in the Church*. So we reply, that Mans Ceremonies in Gods Worship, will spoyle the peace and quietnesse, both of Discipline and Worship, witnesse the putting of the Arke upon the Philistines Cart, though it was a new one. *Erasmus* telleth us, *quod mala non sunt tantum abolenda, sed etiam que speciem mali in se habent*, things evill of themselves, are not only to be abolished, but those that have in them Appearance of Evill. In all this, Noble Senators, We take not upon us to put uncouth glosses upon your Edicts, but under favour, we use the words without forcing, to overturne that which crosseth the Truth and Peace of Religion and State: as Meanes conduce to the End, so impediments frustrate the end, if they be not removed. And now since (under favour) We have presumed to enlarge our selves in this point of Peace, We beg leave of your Honours to speake a word, or two of the Improbabilities of Peace here among our selves, without removall of that stumbling block, the Service-Booke. People can worse be without the Ordinance, then without Liberties, Lives and Being. When *Pompey* the Great, was about to supply Rome with food, in a great Famine, the Master of the Ship told him, when he went aboard (a great Storme appearing) that he could not sayle and live. *Pompey* replied,

Πλείν, πλείν ἀναίχθον, ἢ οὐκ ἀναίχθον.

There is necessity of Sayling, but not of Living: and in this case what shall they doe? for with this Mock-ordinance, or Will-worship, of the *Service-booke*, they dare not joyn: *There are such multitudes of people* (saith *Smectymnus*) *that dis-*

distaste this Booke, that unlesse it be taken a course withall, there is no hope of any mutuall agreement, between Gods Ministers and their people. We will say no more of this: but let the sudden tumult raised by that make-bate Service-Book in Scotland, be a seasonable Caveat to us and all other Nations, to strike with Authority, lest that which should be done with the Right hand, be done unhappily with the Left hand.

Here might be place for another Motive, namely, from the reward, *sed recte fecisse premium*, to doe nobly is reward enough, God imployeth not man, *propter indigentiam*, *sed propter munificentiam*, so much for any need of him, as for honouring of him, by that imployment: up then, as the Lord biddeth you, your Honour shall be blazoned through the world, you shall be called the Saviours upon Mount Zion in setting Christ on his Throne, and the Kingdome shall be the Lords.

Answer of the Surplice.

WEe had almost forgotten to say somewhat of one ragge of the Ceremonies, namely, the Surplice, of all the Idolatrous Rites not the least, yea, worse (we dare averre) than that Plague sore Clout which was sent, as should appeare, to infect Master *Pym*, and the rest of the House; for this ragge is so infectious in Gods worship, that many thousands of Gods people dare not joyne with it, and that upon good grounds, as shall appeare: for as it hath been argued against all the rabble of the Ceremonies, it is mans device, and hath beene an Idoll in Gods worship.

Therefore in the worship of God, it must be an Idoll still. The Antecedent no man will deny, for it hath beene the Master Idoll in worship amongst the Papists, sanctifying all other Idols, and without which, it is unlawfull to *officiare*.

The Consequent is as clear from induction of particulars as hath beene instanced from groves and things of that nature, yea, from the Brasen Serpent, though of God his Institution: now according to the rule of Art, either let the Defendant give an instance *extra propositum*, besides the thing in question; or acknowledge the truth of the Consequent

without contradiction.

This hath beene a grand Instrument of much mischief against the Ministers and People of God, as we can shew at large, depriving the people of their faithfull Ministers, and the Minister and theirs of all meanes of livelihood. The unlawfulnessse of this Babylonish Garment will further appear, if we looke to the originall whence we have it.

Galeßus. Wee must either have it from heathen Rome, which in her Idolatrous service did Apishly imitate *Aaron* his garments, as it is instanced in the raigne of *Numa*, 800 yeares after the Law; or we must have it from the Druides, the mad Heathen Priests amongst the Gaules and Brittaines, or from the Antichristiā Rome; as we have indeed, it being one of the Popish Ceremonies retained: or, lastly, from the Priestly attire of *Aaron* which Heathen and Popish Rome hath impiously followed, denying thereby the Lord Jesus to be come in the flesh, who with his graces was typified out by those godly and beautifull garments, which being shadowes, are done away, and Christ the Body is come; for us then to imitate them in this foolish Relique, or to devise a Priestly garment of our owne head in Gods worship, is to rob Christ of his honour exceedingly, and to make our selves deeply guilty of will-worship: Had not God himselfe clothed those garments in the Law, with a particular and punctuall command for matter and monner, they had beene foolish and ridiculous things: they made the holy garments
Exod. 39, 1 (saith *Moses*) as the Lord commanded: which later words,
Sim'ler. as the Lord commanded, are repeated, as the learned observe nine severall times in this Chapter, intimating that they did not swarve one jot from Gods direction, teachiing all Gods servants thereby, as the learned apply it (*ut se continent intra limites verbi Dei*) that they containe themselves within the limits of Gods word, & bring nothing into the service of God of their own invention: for the Apostle calls that *idolatriā, non iā*, wil-worship: this being so, it appeares what evill workers those Ministers are who with an high hand doe display this Banner of the Man of sinne against Gods owne face in the time of his worship, interposing betwixt Gods presence, and the worship, and diverting of the blessing upon the worship, for *Moses* is said to blesse the worke of the worship, upon

(89)
on this ground, because *he saw it done, as Iehovah had commanded*. The Hebrewes adde, and that truly, that because of this the presence of God was in it.

Wherefore we humbly intreat your Honours, as ye would have God to be in his worship, and his blessing upon it, and upon you and us in a perfect hatred of that *monstruous Cloth* and *garments spotted with the flesh*, to cast it out, and all the rest, as Carcasses of abominable things: but withall, we intreat you, to *set* the Masters of the Wardrobe on packing with them. Esay 20.22

It is observed as a custome among the Papists, that they bury their Prelates in all their Pontificall robes, of which a learned Divine tels us, he could give no reason, except they meant they should doe service when they were dead, that had never done any being alive. If your Honours will lap up the Prelates in the Seare cloth of their owne Surplices, and intombe them in the Tabernacle of the Service-Booke, imbalmed with the strange oyntment of their owne Ceremonies, and bury them under the Oake that is in obli- Genes. 35.2
vion, as *Iacob* did the Idols of his family, and as our neigh- Vers. 5.
bors & brethren have done with the like stuffe, then the fear Ios. 2.9.
of you shall be upon all your enemies, and the childe that is to come shall blesse God for you.

CHAP. XI.

The Objections.

Object.

NOW, we come in the last place, to remove some Objections, which we shall shew to be of no great weight, and therefore we use the fewer words: 1. Object.

The first is from the Antiquity of the Service-Booke, to which Doctor *Hall* and others have received an answer by *Smethmannus*; but say it had *Antiquity* without truth, it were no better than a *custome of error*, *Et nullum tempus occurrit Deo*, there is no prescription to the King of Kings. Sect.

The second *Objection*: *Many good men have used it, and liked it well*; for answer, *Testimonia hominum non faciunt fidem*, Mans approbation is not current of it selfe, but as it butts 2. Object.
Sect.

upon the faithfull witnesse, otherwise it is an inartificiall argument, as *Logicians* call it; the Patriarchs used, and did many things that were not approveable; some good Kings of *Israhel*, as *Amaziah* and *Iehosaphat*, tooke not away the *High places*. were they any whit the better for that? yea, the suffering of them is set up as the Kings fault; it were better to follow *Hezekiah* that tooke them away. Master *Wommocke* alleadgeth for the *Service-booke*, that *Rome* is not demolished in the first day, and so we alleadge against it, that good men in mending times, did either see as farre as their *Horizon*, or at least as they durst: So wee have more light, and are set upon their shoulders, therefore it is both sinne and shame for us not to see more, and doe more than they did: *Hezekiah* did more than *Iosaphat*, and *Iosiah* more than they both.

1 King. 14. 4

1. 22. 43.

2 King 18.

4 to 9.

3. Object.
Sect.

Thirdly, it is objected, that it hath many good things in it; that is answered already, the *Alcoran* and *Talmud* have many good things in them: yea, the *Apocrypha* Bookes have many excellent truths in them, are they therefore to be presented in Gods worship.

4. Object.
Sect.

The fourth objection is from a more convenient course of correcting of it, than of cashiering of it. For answer, what King or State did ever yet thrive in moyling and toyling themselves, to make cleane the Popes leprous stufte, to bring it into the worship of God; but all that ever prospered in that worke, made utter extirpation. Popes will be content to heare of reformation, and give order for it to their Cardinals, but they are joyned to their Idols, as God speakes of

Hof. 4. 17. Ephraim, Let them alone.

Secondly, this is not Gods couirse in reforming of his house: as the rubbish of the Leprous house was to bee cast out into an uncleane place; as hath beene said: so polluted pieces of Idolatrous service; are not to be brought by any cleansing, into the House of God; God commandeth his people to throw downe the Altars of the *Canaanite*: where under Altars are comprehended all other abominations; they were not to set a new trim upon any of them, but because they obeyed not the Lord, they smarted for it. Blessed be God, who hath put it into your hearts, to strike at *Altars, Railes, Pictures, Crosses, and all the Popish Idols*; wee are in

1. 22. 43.

Lev. 14. 43

1. 22. 43.

1. 22. 43.

Judg. 2. 2.

good

good hope you will not leave a Popish Relique in the Land, neither in Church or Street, and then we may be sure there shall no *Canaanite* dwell in our Land : this *scraping and picking* that Master *Wommoock* speakes of, will be no better then *paring of the nayles*, and *shaving of the haire*, which as the Great *Turke* said of his Army, *will quickly grow againe*; yea, and grow againe the faster too : good medicines in naturall things may be extracted out of ranke poysons, but so cannot pure worship out of things polluted, being mans inventions; therefore the Prophet *Esa* telleth us, that nothing will *Esa. 30. 22.* serve, but the casting away of the polluted thing, not cleansing of it.

The fifth and last objection, is from *Acts of Parliament*, *5. Object.*
Señ. which the *Service-book-men* make the staffe of their confidence; and yet in truth, being well tryed, it shall be found, that they abuse the state and consciences of men most grossely. Doctor *Hall* and others, strike much on that string, as *Parliamentary Acts peremptorily establishment*; yet they make but very harsh Musicke. A man would thinke that Doctor *Hall*, being a learned Divine, would first have laid this *worship of Liturgy* in the *ballance of the Sanctuary*, and tryed the weight of it there, and if it had proved too light, (as surely it would) then to have counted it a piacle against God and man; to offer to make up the waight with humane Lawes. It is not unworthy your remembrance, how one of the later brood of the *Scottish* Prelates, alleading, or rather mis-alleading before our late Sovereigne King *James*, some *Act of Parliament*, for the establishing and maintenance of the Prelacy; the King asked a Noble-man being by, being a great *Legist* and Officer of State, what he thought of those *Acts*? the Noble-man replied, *That it went never well with them, since their Church men laboured more to be versed in the Acts of Parliament, than in the Acts of the Apostles.* But to the matter for all this cry, we are more than halfe confident, they shall have but little wooll for the *Service-booke* from the Acts of State, when they are well looked into. Wee know not any colour of confirmation for this *Service-booke*, except that Statute prefixed to it, which how little it maketh for it, let *1 Eliz. c. 2.* the words of the Statute testifie, of which we shall set downe those that are most pertinent; for it is needlesse to write them

them all. In the fifth and sixth yeare of King Edward the sixth, an Act was made for the establishing of a Booke, called *The Booke of Common-prayer*, the which was repealed in the first yeare of Queene Mary, which Statute of repeale was made voide by this same Act the first yeare of Queene Elizabeth; and that the aforesaid Booke, with the alterations and additions therein added, shall stand and be; and all Ministers shall use the said Booke, authorized by *Act of Parliament* in the said fifth and sixth yeare of King Edward the sixth, and no other. This is the summe of the Statute, in relation to the Subject, namely, *What Service-booke it is that the Statute establisheth*; and for any thing we can see, there is not one passage or title for confirmation, or establishing any other *Service-booke*, but that of King Edward the sixth; divers Ministers in King James his time urged vvith subscription, answered the Prelates, *True it was, that if they refused, they and theirs were like to bee desolated; but if they yeelded, they should make themselves transgressours of the Lawes of the Kingdome, in subscribing to another Booke than that, established by Law*: the Prelates in pressing this subscription, forced two Statutes, namely, the Statute alleadged by the change of the Booke; and also another Statute requiring no subscription, but barely to the *Articles of Religion*, which onely concerne the *Confession of true Christian faith, and the Doctrine of the Sacraments*.

13. Eliz.
cap. 12.

Seet.

Now, to come to further answer; let us grant by way of Confession that there were an Act, or Acts for ratifying of the Booke, which in *terminis* we cannot see, (as Statutes use to be expressed) yet by the Law of charity and duty, we hold our selves bound to beleewe, that a State professing the truth of Religion, would never inact so, for a *Service-booke* of mans device, as that it might be a snare to the people of God, having other ends; as a kinde of *uniformity, supply for want of Ministry, and bringing Papists to the Church*, but not to presse it in the bulke beyond the spheare of any mans Conscience, witnesse a Rubricke in King Edward the sixth his Booke; but give it to speake as punctually for the Booke as they would have it, shall it be simply good? for that, it is onely in the power of a divine Statute simply to make a thing good, all *Divines, Humanists, and Lawyers*, that have written on the

Lawes.

Laws, concurre in this *Maxime, Omnium legum inanis censu-*
ra, nisi divina legis imaginem gerant, the power of all Laws is
 void, except they beare the impressiō of the Law of God : *Aurell. de*
 the Orator gives a reason for it, *Lex divina omnium legum cen-*
sura, the divine Law is the standard of all lawes, yea, a thing
 evill in it selfe established by a Law, becommeth worse, as the
 learned tell us, it becommeth *armata in iustitia* an armed in-
 justice, or with *Lactantius* to the same purpose, *legitime inju-*
rias inferre, to do injurie in forme of Law, jult with the *Lib. 4. Inst.*
 Poet, *iusque datur scelere*—well Englished and licenced. *Lucan. li. I.*
May.

Which truth also is cleared from divine Authority : the
Psalmist complaineth of the injurious evill done upon Gods *Psal. 94. 20.*
 Church and People, aggravating it from this, (that is) *it was*
framed by a decree; which place, the Authour of *Zyons Plea,* ap-
 plyeth very pertinently to the Hierarchie, proving it to be
 the Master-sin, wherewith the Church and State are pester-
 red, and for which espēcially, God hath a controversie with
 us, because it is decreed by a Law; and as a Law for the Hie-
 rarchie proved of no force to keepe it up, no more then the
 late Lawes of Scotland could uphold their Prelates : so
 grant that there were a Law for the Service-book, the thing
 being naught, what could it help it? Within these hundred
 yeeres there was a Law in England, for the Popes suprema-
 cie, say that were not repealed, stood it either with Rea-
 son, Religion or Loyalty to submit unto it? Yea, some frag-
 ments of Lawes are yet unrepealed in this land, that no ju-
 dicious man will obey : neither have we alledged those evi-
 dences upon this suspition, to encounter with any Statutes;
 but to stop the mouthes of those men, who would make the
 Statute-Law a blinde guide, under which their unlawfull cal-
 lings, and superstitious service, might march furiously against
 the word of truth.

Now, to come to an end, (for we are sorry we could be *sect.*
 no briefer) we will onely answer this *Quare*, consisting of
 these two heads : First, whether we do approve of any *set-*
prayer in a more private way : And secondly, whether we
 do approve of any *set-liturgie* in publike; to both these we
 answer ingenuously as we thinke; and for the former, we do
 thinke that parties in their infancie or ignorance, may use
formes of prayer, well and wholsomely set, for helps and props

of their imbecillity, yea, riper Christians may do well to read such profitable formes, the matter whereof may by setting of their affections on edge, prepare and fit them as matter of Meditation, the better for Prayer; but for those parties so to continue without progresse to *conceived prayer*; were as if children should still be poring upon spelling, and never learne to reade; or, as if children or weak should still go by hold, or upon crutches, and never go right out. We may say of *set prayer* used for infirmity, as Divines say of the *legall ceremonies*, in the *interim*, that they were tolerable, not necessary; and so vvhatsoever is, or may be said in the behalfe of it, is not so much (as vve conceive) for the commendation of it, as for the toleration of it for a time; and for giving satisfaction to scrupulous consciences, for the vvarrantable use of it in case of necessity.

scit.

To the second head; for a *set forme of Liturgie in publique* vve answer, that vvith all the *Reformed Churches* vve do allow a *sound forme of set-liturgie*, as an exemplar, or president of our performance of holy ordinance, but so, that none should tie himselfe, or be tied to those *Prayers, Exhortations*, and other things, in the Liturgie, much lesse should it be violently thrust upon any Minister or people; vvhich proves in very deed a limiting of the spirit, especially, in a Minister able to pray in and by the holy Ghost, yea, it is a very transplantati-on of the Essence or Nature of Prayer, vvherein the vvords are to followv the affections, and not the affections the vvords, as it doth in the best set formes, but for our Liturgie, vvhat can be said for formes, or hath been said, that cannot be said for the Popish Liturgie; but the clothing it in another tongue; yet this is pressed under great penalty, upon all the Ministers; vvho, if they had the tongues of Angels, they should not pray, till every rag and remnant of that be said. To shut up the businesse, if this Liturgie, *idque caput mali*, being the head piece of our evill vvere put avvay, vve should have no more ado about such a Liturgie; then the Masters of the Synagogue had, vvhen after the reading of the Lawv and the Prophets, they desired *Paul* to preach, vvhere vvithout question, as the learned observe, Prayer was not vvanting.

Canon 38.

Acts 13. 15

Calvin.

Prayer in the Church



Note,

THIS Discourse was drawn up during the Regency and Authority of the Old *Service-Book*, since which time, the many Diseases cleaving to it, have (it seems) occasioned the Death of it : and this, the raising up of another in its stead, of a new Calculation : So that, I know not whether the Scrutinie here made into the former Book, will in all Points touch with the latter : I suppose the Herings in the one Barrel, differ not much from those in the other.



Common-Prayer-Book DEVOTIONS,
Episcopal Delusions ;
OR, THE
SECOND DEATH
OF
The Service-Book.

WHEREIN,

The unlawfulness (with advantage) of the Imposition of Liturgies, or stinted Forms of Prayer, or of the Worship of God (and more especially of the *English Service-Book*.) is clearly and plainly demonstrated from the Scriptures, and grounds in Reason ; with Answers to the Arguments and Pleas insisted on, in Defence of the said Impositions.

But they shall proceed no further : for their folly shall be manifest unto all men, as theirs also was, 2 Tim. 3. 9.

His Spirit was stirred within him, when he saw the City wholly given to Idolatry. Acts 17. 16.

For this cause was I born, and for this cause came I into the world, that I should bear witness unto the Truth, John, 18. 37.

— And so will I go in unto the King, which is not according to the Law: and if I perish, I perish ; Helter 4. 16.

Am I therefore become your enemy, because I tell you the truth ? Gal. 4. 16.

Adulterum est, impium est, sacrilegium est, quicquid humano favore instituitur, ut dispositio divina violetur. Cypri. Lib. 1. Ep. 8.

Veritati potest nemo prescribere, non spacium temporum, no patrocinia personarum. Teitul. de Veland. Viig.

Dostis, & in speciem sanctis, hoc consuetum, ut ceteris Christo abnoxius resistant. Muiculas in Mat. p. 423.

THE SERVICE BOOK

FOR THE CHURCH OF ENGLAND

1662

REVISED EDITION

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To the Conscientious Reader.

CHRISTIAN READER,

THIS ensuing Discourse needeth no Epistle to commend it, nor humane Patron to protect it, an Epistolary Porch can add no more to its worth, than a well placed Beauty-Spot to a good Complection, whose Brightness is set off by the contrary Blackness; The Workman was a person as well-furnished with Stuff, Tools & Skill for Temple-work, as most this last learned Age hath produced, & the weighty Truth he so strenuously presseth in this ensuing Tract, was not the exercise of his Skill and Parts, but the genuine birth of his Heart and Conscience; a Truth so dear to him, that he chose rather to part with Liberty, Livelyhood, and dear Relations, than to shake hands and bid farewell to so endeared a Companion: a Truth for which he had been a Sufferer in former Persecutions, and for adhering to which, he ended his dayes in a kind of Exile, in this present Storm; a Truth that was so revived upon his Heart, and so powerfully prest upon his Conscience, when the Blossoms of the Grave were upon him, and the welcome messengers of Death had summon'd him to his Rest, that he could not Dye till he had Commended it, nay, Commanded it to all that fear the Lord. The subject matter being a Defence of Pure Primitive Worship, needeth

To the Reader.

Patron but he that is our Lord and Law-giver, who stands with his Sword drawn to beat off all Copemates in this his Prerogative, and although *FILII PERDITIONIS* may tug hard to jussle Jesus Christ out of his Throne, and to sit Paramount in the Temple of God, chopping and changing Divine Institutions for Humane Inventions, yet the day is at hand, when the Builder of the Gospel-Temple, shall plead his right with fury poured out : How light soever some *Scepticks, Latitudinarians*, and others, *homines omnium horarum*, may set by Instituted Worship, yet in all Ages of the World, the sincere Servants of God have chosen rather Banishment and Death, than to embrace the Customs of the Heathens, or the Institutes of *Roman Babylon* in their Divine Service, as both the Scriptures and Ecclesiastical Writers fully demonstrate. Come we to our late times, even since the Witnesses in the *Marian days*; Where were more Learned, more Godly Men in the World, than *Cartwright, Parker, Reynolds, Greenham, Amis* ? and who knoweth not that these and many more of the same heavenly stamp, suffered extream Persecution, Deprivations and Banishments, rather than they would touch with the *Graven Images, the work of the Craftsmen*, that then were, and now are, the Snares and Nets upon *Mispah and Tabor* ? *Holy Cotton, Shepherd*, and many others, eminent for their piety and ability, chose rather to end

their dayes in a howling Wilderness, than to defile themselves with Idols. Learned Cotton answering the greatest Prelate then living, that *Cultus, non Institutus*, was Idolatry. But because some who have been Professors have now their eyes opened, with tasting the Hony of Preferment, Gain and Security, and therefore will not take the Persons before mentioned as competent Witnesses in the Case; I might summon in a Jury of the ablest Conformists in former dayes, to give in their Verdict, for the Atraignment & Condemnation of Invented Worship. In a word, all our Protestant Writers, who contend with the Papists, do use the same Arguments against their numerous Holy-dayes, their Oyl-Crisme, their Holywater, Mass, &c. as we do against Holy-dayes, and other retained Services and Ceremonies: But because I will not keep you too long from the Banquet this Book presents you with, take only a most famous Prophet of their own, the Learned Bishop of Winchester, Dr. Andrews, in his Exposition upon the Second Commandment; his words are these. "*This Commandment which concerns the manner of Worship, contains a Precept set down by way of Prohibition in these words, NON FACIES TIBI SCULPTILE: The Sanction in these words, EGO ENIM DEUS TUUS SUM ZELOTYPUS. Shewing how they shall be corrected that will not be directed by this Law.*"

"Concerning the Performance of this Worship, two things are commanded, first, God will have *MODUM*

To the Reader.

" *A SE PRESCRIPTUM.* Our service must be done
" in that manner himself prescribes. Non simulacrum,
" non Imago damnatur led non facies tibi, thou shalt
" not make εθελοθρησκεία, Invented and Will-Worship, devised
" by Man, is here forbidden. --- Men would have Worship
" of their own, whereas God hath told them, whatsoever
" thing I command you, observe to do it ; thou shalt not add
" thereto, nor diminish from it. Hoc tantum facere, quod
" Deus precepit, and he brings in a reason assigned by Chri-
" stom, Qui honoratur, is maxime eo honore de-
" lectatur, quem ipse vult, non quem nos volumus,
" non est honor, led dedecus, si vel contra, vel pre-
" ter mandatum fiat. It is rather a disgrace than honour
" to God, to Worship him either against or besides his own
" Rule.

Since therefore you have such a Cloud of Witnesses, let us
run with patience our present race & follow them who through
great Tribulation have adhered to *Jesus Christ*. If you can
stand before the wrath of a jealous God, if you can drink the
dreggs of the Cup of his fury, then adventure upon *Worship*
of a humane Original and Generation. But I leave you to the
conscientious perusal of the ensuing Discourse, which is full
fraught with cogent Arguments, for the Authority of *Jesus*
Christ, and against the frothy Impositions of defiling Inven-
tions in the *Worship of God*. The Lord grant that the living
Words of this *Dead Saint*, may be blessed to the purpose by
him intended, to the awakening of some who are now snore-
ing in the Lap of the * well-favoured Harlot, and to the
establishment of others in the present Truth.

Common-Prayer-Book Devotions, Episcopal Delusions:

O R,

The second Death of the Service-Book.

THE Liturgy, or Common-Prayer (commonly used in our Parish Churches) relateth unto the conscience of him that useth it, and of him that desireth to be understandingly satisfied about the lawfulness or unlawfulness of the use of it, both in the matter and form, or substance, but especially in the injunction or imposition of it by men. I shall (at present) not say much unto it in the former relation; only, in case the imposition were taken off, and Ministers and People left at full liberty, the one whether they would read it, the other whether they would attend upon it or no; these (amongst many other) particulars would be very considerable.

1. Whether God, under the New Testament, or since *Christ* ascended on high to give gifts unto men, ever commanded, or required, or spake a word of such a thing? or, whether ever *it came into his mind, or heart*, (Jer. 7. 31. & 19. 5.) to be worshipped by his Saints in their Publick Assemblies, by a stinted form of Liturgy and Prayers, not to be altered or varied from, from generation to generation, upon any imergencies of Providence whatsoever, unless the Powers and Potentates of the Earth shall interpose with their Swords and Scepters to command it? and consequently, whether they who draw near unto him in this Worship, have not as much cause to fear the breaking-out of his Jealousie upon them, as *Nadab* and *Abihu* had for offering *strange fire before the Lord, which he commanded them not?* (Levit. 10. 1.) and whether the patience and long-suffering of God, exercised towards persons offending in this kind in these dayes, be not to lead them to repentance? Rom. 2. 4.

2. Whether, in case it were (or, upon good grounds, could be) supposed, that it may be pleasing enough unto God to be worshipped by his Saints in their holy Assemblies, with set forms of Liturgies and Prayers, being left free, and not imposed, [namely if they be, for matter and form, irreprovable, or such as they may be] it could notwithstanding reasonably be supposed withall, that Worship according to

any model or draught of Liturgy, or Prayers whatsoever, would be thus pleasing unto him ; More particularly, whether a Worship, conform to the image of such a Liturgy, as we shall now characterize, or describe (in part) would be in any degree pleasing unto him ; as *viz.* 1. which shall be a rhapsody, medley, or confused heap of a multitude of ingredients, heterogeneous, and of opposite natures,

Mollia cum duris, sine pondere habentia pondus,

Things soft and hard, things weighty, and things light, (as the Poet describes the constitution of the old *Chaos*) no more meet to be moulded together into the same body of an Evangelical Worship, than God under the Law judged an Ox or an Ass to be yoked together for service in the same plough ; as for instance, Canonicals, and *Apostrophals*, the heavenly sayings of *Christ*, and the fabulous reports of *Tobit*, the Psalms of *David*, and the Song of *S. Ambrose*, *Magnificat*, and *Quicumque vult*, passages and expressions, some grave and serious, solid and distinct ; others, ludicrous and light, barbarous, obscure and truthless. 2. Wherein the Prayer-devotion prescribed, is, or shall be, ordered with that strange unsuitableness to the simplicity of the Gospel, that 1. the Lord's Prayer, which was delivered by him with a special intent to prevent battologies, or vain repetitions in prayer, (*Mat. 6. 7, 8, 9.* compared) is it self enjoined to be repeated, over, and over, and over, (and I know not how often) without any reason given (or ease to be taken) for any one of these repetitions in their respective places : this disposition of it can be resolved into no other reason or cause, but the meer phantasy and will of the Contriver, who by it, seems to have been acted by the spirit of this superstition (condemned by *Christ*, *Mat. 6. 7.*) that men shall *be heard for their much speaking*, or for the tale and number of their prayers, only said over and repeated. Besides, this Prayer is ordered to be at the same time audibly pronounced by all the Congregation and Minister together, in some of the said places. Again, 2. the great body of this Prayer-devotion is so ill handled (not to mention the unsound constitution in several veins and parts of it) that it is divided in sunder, and some parts of it severed from others, in several places, by Psalms and Songs, by Chapters, and broken pieces of Chapters (under the false titles of *Epistles* and *Gospels*, whereof they are but small snips or shreds) by *Creeds* or *Confessions* of Faith thrust in between : and besides, it is in some places, chopped or minced into small pieces or particles, and a distribution of them made, some to the Minister and some to the People, as if the People were to be the mouth of the Minister unto God, as well as he theirs in the publick Assemblies : yea, when Minister and People are

are acting their parts in these strains of Prayer interchangeably assigned unto them, there is such a bandying and tossing of devotions to and again, from one to the other, in a gingling and mymmical manner, that it much resembles the jolly scene of a set of Ale-inspired Companions, chanting their drunken Catches upon a bench. 3. Where this great body of praying-devotion is compounded and made up of many lesser bodies of prayers, the greatest part of which are more intire and distinct bodies in this kind, than the main body or bulk rather, made up of them all, being closed and sealed up (respectively;) with so many *Amens*. Which is a method, or manner of praying, nowhere recommended unto us in the Scriptures by the Holy Ghost. 4. Where there are appropriate devotions, as Prayers (under the Apocryphal name of *Collects*) Epistles, Gospels, select Chapters, &c. for several dayes (forced by the unjust hand of humane powers; out of that allowance of six dayes in the week, which God himself was pleased to make unto men, to provide themselves by their honest labour of things needful for this present life, and dedicated by men to the honour and service of certain Saints long since dead) and so these days, though but of humane consecration, are here made equal in all points with the Lord's days themselves. 5. Where the Service prescribed and enjoined under the specious pretext of being *Divine*, consisting of short pieces or Sentences of Scriptures, of a Confession of Sins, of an Absolution, of the Lords Prayer, repeated, and repeated, and repeated; and so of the Doxology (so called) in like manner repeated, over, and over, and over; of whole Chapters for Lessons, of broken Chapters for Epistles and Gospels; of pieces of Chapters, as *Magnificat*, *Benedictus*, *Nunc dimittis*, &c. (with the Song of St *Ambrose*) to separate between Lesson and Lesson (as if there were some danger, or inconvenience at least, if they should come too close together) of the Ten Commandments, with as many *Lord have mercy upon us's*; of a long Letany (so called) of Versicles and Responds, of *Collects* and Prayers in abundance, some for all men, some for Christs Church *militant* here on Earth, some for Bishops, Pastors and Curates, (as if these were Members of the Church *triumphant*) and some for such other occasions as the Policy and Piety of the Compilers could agree upon) and lastly of a pair of Creeds, the repeating of one of which being required of the whole Congregation, requireth the most ignorant and prophane wretch in it, to profess and say that he believeth as much (if not more) as the most knowing and worthiest *Christian*; yea, and that he believeth that which I believe no man understandeth upon any good grounds what it meaneth, (I mean that *Christ descended into Hell*) the

other imposing upon all men such a Faith as of absolute necessity unto Salvation, which the Scriptures no where require upon such terms, of any man, and which is not found in many sound *Christians*, if in any. Where (I say) the Service enjoyned, consisting of all these Members and Parts now mentioned, must needs be tedious and tiresome unto the People, spending and wasting the best and freshest of their attention, and so indisposing them to attend unto the preaching of the Gospel, and the words by which they must be saved: as if the project and design of it had been to intercept the great Duties of preaching and hearing the Gospel preached, by rendring the wearied Minister less capable of the one, and the wearied People less capable and desirous of the other. Now then, I repeat from afar, and ask, Is it not very considerable (or rather indeed is it worth any consideration at all?) whether God will be pleased with a Worship presented unto him in the shape and form of such a prodigious Liturgy as that which hath now been described? unless (haply) men think that a Worship made up of various pieces, and these of different colours, is as honourable, and so as acceptable unto God, as *Jacob* thought a parti-coloured Coat would be unto *Joseph* his Son: Or doth not the Liturgy, the lineaments and feature of which have been presented, as perfectly resemble the Common-Prayer-Book, as *face answereth face in the water*?

3. It calls for some consideration likewise, whether it be possible (in an ordinary way, or without a piece of a miracle) for a man or a woman, to keep up his heart so much as in a tolerable posture of devotion, reverence, and attention unto such prayers, which having been fram'd by men, and these not of any known excellency above their neighbours, are, in respect of their original, less considerable, and after long familiarity more obnoxious to contempt, especially when he can (well nigh) say them by rote beforehand, and of which he is able to say (with him in the Comedy) *Plus millies jam audivi*, I have heard them more than a thousand times over already. The common saying (verified by experience more than enough) is, *familiarity breeds contempt* and neglect. And God himself judgeth it necessary to consult his Glory, [I mean, a religious awe, reverence, and esteem of his Counsels and Works from men] by concealing the one and the other, until the time of their bringing forth, that so they may come fresh and new unto them. *It is the Glory of God to conceal a thing*, Pro. 25. 2. And speaking of his Works (*Isa.* 48. 7.) *They are created now, and not of old, and even before this thou heardest them not*, (so the former Translation) *lest thou should say, Behold, I knew them*; implying, that men

(commonly at least) less mind or regard the declaration of such things unto them which they knew before. And upon this account (doubtless) our Saviour speaketh thus (*Mat. 13. 52.*) *Therefore every Scribe [i. e. every Doctor, or Teacher] which is instructed unto [or, for] the Kingdom of Heaven, [i. e. is worthily or meetly qualified for the work of the Ministry of the Gospel, by which the Kingdom of Heaven is promoted in the world] is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.* Now an ability to pray, being as necessary an endowment for a worthy Minister of the Gospel, as a gift of preaching, the Apostles themselves (as it seems, *Act. 6. 4.*) giving it the preheminance in the exercise of their Ministry : that Minister who shall pray little, but only read a longsome beadroll of Prayers long and short, (if yet they may be called *Prayers*, some of them being termed *Collects* ; the greater part or number of them being imbodied, and this body surnamed *Letany*) a work, the performance whereof requires not the best of the abilities of an ordinary Schoolboy of seven years of age, and therefore very improper and uncomely for him to bestow so much time upon, who should be, yea and who pretends to be an Ambassador from Christ unto the World, one of a thousand, &c. such a Minister, I say, that shall perform the praying part of his Ministry at such a despicable rate as this, is not like to draw many into part and fellowship with him in his worship of God, but such who know not that God whom they worship, nor care much either to know him, or how to worship him as they ought. The ignorance, the prophaneness, the wickedness, the licentious and debauched lives of the greatest part of that generation, both men and women, who are the zealous followers of the Common-Prayer-Book Ministry in the Nation, will seal the truth of these sayings fast and sure.

4. Neither is this to be lightly passed over by those that stand in any awe or dread of the jealousy of God, that the *Liturgy* or Common-Prayer we speak of, smells rank of the Popish Mass-Book, being (indeed some slight interpolations, or new furbushings, with some accommodations to secular or civil ends and purposes amongst us, only excepted) little else but the substance, matter, & contents of this Book. This consideration alone is sufficient to render it the abhorring of their souls, that understand any thing (almost) of the nature and dreadful severity of divine jealousy ; as that any little spark, not only of right-down or broad-fac'd Idolatry, but of any tiffing dalliance, or wanton compliance with it, will cause it to smoke against those that shall provoke it in this kind. Husbands that are jealous, are not able to bear, not only the gross act of Adultery in their Wives, but not so much as

any familiarity or correspondence, any light or loose behaviour, with known Adulterers, or persons strongly suspected of that Wickedness. Under the Law God strictly prohibited such things unto his People, which were in themselves lawful enough, (though not necessary) because they were observed by their idolatrous Neighbours. See, read, consider and compare at leisure, *Levit. 19. 27, 28. & 21. 5, 6. Deut. 14. 1, 2. with Isa. 15. 2. Jer. 48. 37. & 9. 26. & 25. 23. & 49. 32.* (according to the import of the Original, noted in the margin of your larger Bibles, at these three last Texts) and *Deut. 12. 30.* they are charged by him not to ask or enquire, *How did these Nations [being idolatrous] serve their gods, that I may do so likewise?* And in the New Testament, Christ insisteth upon the practice of the Gentiles, as an argument to dissuade his Disciples from taking thought for outward things, *For after all these things do the Gentiles seek,* &c. *Mat. 6. 32.* Besides, for Saints to borrow of a superstitious, wicked and idolatrous Generation, Enemies unto God, and to all that truly love and fear him, a Model or Platform of Worship to be presented unto him, by which they have (in conjunction with other unhallowed Artifices) supported, nourished, and kept up an Antichristian Interest for a long time in the World; when as they [the Saints] have the manifold Wisdom of God before them in the Scriptures, and may have his Spirit also for the asking, to direct and teach them how to worship and serve him acceptably, from time to time, must needs, in the eye of Reason it self, be spiritually unnatural, and most unbecoming those who pretend to the high honour and dignity of being Children of Light. The Apostle *Paul* pleads this twice together, by way of bar to the eating of things offered unto Idols, by Christians; *The Earth is the Lords, and the fulness thereof,* 1 *Cor. 10. 26, 28.* The connexion of this reason, with that which he desires to perswade unto by it, is this, It is most unworthy the Sons and Daughters of God, to defile themselves with eating the Devils meat, [that which hath been sacrificed and given unto him] whereof he hath no great plenty neither, whenas their Father is Lord and Owner of a world of Provisions clean and wholesome, wherewith they have no cause to fear or doubt but that he will sufficiently supply them. And of those who did or should presume to eat of the Devils portion, he demandeth argumentatively, and with great earnestness and vehemency of spirit, thus: *Do we provoke the Lord unto Jealousie?* [that is, to the fiercest of his displeasure against us] *Are we stronger than he?* [meaning otherwise that we are not like to escape the severity of his anger, if we continue so to provoke him] 1 *Cor. 10. 22.* Is it not altogether as ill consistent with the Wisdom, Honour, and Peace of Believers in these days

days to be found of that Worship which hath been devised, contrived, formed and fashioned (no man knows by what Rule, nor by whose Directions) by men justly given up by God unto strong delusions, and to believe to *Jesuses*, that Lie of Lies, *2Thes. 2. 11.* and to walk in *abominable Idolatries* (as *Peter* speaketh) whenas God, in and by the Scriptures, and supplies of his Spirit, hath vouchsafed unto them means and opportunities in abundance to inable themselves to worship him with a Worship pure and clean, no ways charged or encumbered with any suspicion or jealousy of Satans interposure with the least of his Fingers in the moulding and flaming of it.

That which is commonly pretended to hide the baseness of the Parentage or Original of the *Liturgy* impleaded, is but a vail that is transparent, and easily seen thorow, by those that are willing to examine it, and look a little narrowly into it. For the Martyrs, and other pious and learned men, in whose weakness the importune Commenders and Obtruders of this Liturgy (our apocryphal Lord Bishops, with those that are younger Brethren in the same iniquity with them) do so much glory for advantage sake, as if they were the Fathers or Compilers of it; the truth is, they were neither so, nor so, unless in a diminutive sense onely, and that which is not much considerable for their purpose. And if they had been as desirous to honour those Martyrs and pious men they speak of, as they are to exalt themselves, they should, with the good Sons of *Noah*, have cast some covering over their nakedness, and not publish it upon all occasions, as now they do, unto the world; with an intent to cover, or rather to justify their own by it. Some, afterwards Martyrs, and other good men, were (indeed) the Authors of our *English* Liturgy, as such, (I mean as *English*) and (haply) as wanting many strains of that gross Superstition, Error and Idolatry which are found in the *Latin Mass-Book*; and likewise as having some few things of lesser moment added and inserted by way of accommodation to the Civil State; the *Romish* yoke, as well in Civil as Ecclesiastick affairs, having been newly cast off by it. Nor do I doubt but that much may be pleaded, and this very Christianly, for the justification of those worthy and good men, in respect of the uprightness of their hearts, the honesty and sincerity of their intentions in the Work; who by a little refining of the said Popish Devotions, and by altering the property of the Language wherein they were written, thought they might make them commodious enough for *English* Protestants: yea, and (probably) they might suppose that when they brought the Service of God (such as it was, and they it seems esteemed it such as by a little purgation might be cleansed from all the noysom dregg of Popery, and

so become lawful) out of an unknown Tongue, into a Language which the People understood, they had (in a good sence) brought *light out of darkness*, and so might be well apaid in their Consciences with their Work. But though it be granted that they were persons of eminent worth, both for their Piety and Learnings, yet (questionless) they were no Prophets ; or else the spirit of Prophecy failed them, in reference to the event and consequence of their Common-Prayer-Book Achievement. For had they so much as once dreamed that this Book would prove such a Root of Bitterness unto the Nation, as it is too well known it hath been ; that it would create those sad distempers, those divisions, distractions, tumults, and confusions, whereby both sin and sorrow have been abundantly encreased amongst the inhabitants of the Land ; or that it would be an Engine in the hands of men of unmerciful & high-imposing Spirits, wherewith to rack the Consciences, and wreck the Comforts, Liberties, Estates, &c. of many thousands of the Saints and dear Children of God in the Nation, being at this day employed, and like to be employed in these bloody executions, (unless the Righteousness of God will please to restrain the remainder of the wrath of men.) Had (I say) the good men we speak of, but once dreamed of those prodigies of mischief whereunto our unhappy Service-Book hath been highly accessary, we may be groundedly confident that they would never have found either heart or hand to lift up toward the promoting of it. But in them is fulfilled the latter part of this old Distich :

πολλάκι τοὶ δοκέων θῆναι καλὸν, ἐσθλὸν ἔθηκεν :
Καὶ τε δοκῶν ἀγαθὸν θῆται, ἔθηκε κακόν.

*Good Fruit on bad Intendments sometime grows ;
And from good meanings sometimes Evil flows.*

5. (And lastly upon the present account) It is not unworthy his consideration whose heart is firmly set within him to please God in worshipping him, that the Liturgy or Prayer-Book, into which we are yet enquiring, is like unto a Net, which seldom encloseth any good Fish, but multitudes and great shoals of those that are bad. It is sufficiently known that the great body or bulk of those that go wondering after it, and can savour no other kind or manner of Worship (at least none comparatively) but that which the tradition of this Book teacheth them, are (more generally) men and women of one or more of these sad characters, ignorant, prophane, superstitious, time-servers, fearful, unbelieving, haters of those that are good, Drunkards, Adulterers, Ex-

tortioners, Covetous, &c. And though the proportion of *one of a City, and two of a Tribe*, of persons of Conscience, and truly fearing God, at whose Judgements and Consciences the Convictions of the Unlawfulness of that Worship are not yet arrived, may be found in that Crowd; yet it is hardly credible that such as these should at any time partake in it with any great contentment, or good apayment of Soul. Persons of crazy and ill-aboding Consciences, especially, if they be as well outwardly as inwardly obnoxious, are therefore (in all likelihood) so impotently devoted to the Book and Prayers we speak of, because these take pity on them, and intreat them gently; according to the common saying, *Missa non mordet*, THE MASS BITES NOT: It is not like unto the Spirit of God in the mouth of his able, faithful and zealous Ministers, of a searching, expostulating, convincing, sharply-reproving nature; the sound of it is not like that of Thunder, to awaken or terrifie men, but as the noise which a soft and gentle stream makes among Pebble Stones, which disposeth unto sleep.

Now amongst many Arguments which war strongly against the said Book, and Worship dictated therein, this (methinks) should do thorow execution upon the Judgements and Consciences of those that are spiritually-minded, and make treasure of the Love of God, *viz.* That they that are so zealously addicted unto them, even to the hatred and persecution of those that in the use of them cannot say *Amen* with them, are more generally, if not universally, persons much estranged from the life of God, and affectionate lovers of this present world. For it is no light presumption of the Carnality of a Worship, and that it is such as pleaseth not God, when it so pleaseth his Enemies, (for such are all those that live not in subjection to his Laws, *Luk. 19. 27. Rom. 8. 7.*) and withal, is of an uncouth and horrid taste unto those that *love him and keep his Commandments*. It is a sign of the voice of a stranger, and not of Christ, when the Sheep of Christ do not hear it, but flee from it, *John 10. 4, 5, 27.* And the reasoning of this Apostle (1 *Joh. 4. 5.*) about matter of Doctrine, is as demonstrative in the case of Worship now before us: *They are of the World* [i. e. Teachers of whom I admonish you that you take heed, are of the same *genius* with the generality of men in the world, who love Ease, Pleasure Riches, Honour, &c.] *therefore speak they of the World*, or ἐκ τῆς Κόσμου, out of, or from the world; [that is, they enquire and observe how matters go in the world, that so they may know how to promote their worldly Interest, and accordingly they frame their Doctrines and Teachings:] *And the World heareth them*; [that is, persons worldly-minded fall in readily and greedily with them, their Doctrine so well suiting their Prin-

ciples, Dispositions and Desires.] So when a Form or Method of Worship (for there is the same reason of Worship and Doctrine, as to the consideration in hand, as was lately hinted) shall generally court and comport with the Humours, Fancies, and Consciences (such as they are) of loose, ignorant, superstitious and earthly-minded men, it is an argument concluding above all peradventure, that the complexion, frame and constitution of it answereth the *genius*, temper, and spirit of these men, much like as (in *Solomon's* resemblance) *face answereth to face in the water*. That manner or kind of Worship which God seeketh and delighteth in, is not like to relish with the corrupt taste of sensual and carnal men, any whit better then *Paul's* preaching did *τοῖς ἀπολλυμένοις*, amongst those that were lost, [or rather perishing, that is, in imminent danger of being lost] to whom it was the *savour of death unto death*, (2 Cor. 2. 16.) that is, it filled their Consciences ever and anon with strong resentments of the wrath of God coming out against them like an armed man, to destroy them for their sins. It is recorded of *Antisthenes*, that when the unworthy multitude, contrary to their wonted manner of dealing by vertuous and worthy men, commended him, he expressed himself in this question, *τί γὰρ κακὸν ἐπέσχα?* *Alas, what evil have I done?* If the Common-Prayer-Book did no evil, we may very reasonably judge, that the great host of the present Protestants and Admirers of it, would leave it as solitary as a Beacon on an hill. And it was the right saying of another, *Recti argumentum est, pessimis displicere*; it is no light argument of the goodness whether of a person or thing, when those that are very bad are displeased with either. *Nero's* hatred of the Gospel, was by ancient Christians construed as a testimony of the excellency and worth of it. Certainly the right and approved Worship, or way of worshipping God, will never make glad the hearts of such a Generation of men as now joyce in, and glory over the Book of Common-Prayer. But

2. Though these general considerations relating onely to the matter and form, or substance of this Book (unto which many others of a more particular import, and drawn from the unmeet expressions and passages in it, which are very numerous, might be added upon the same account) are too considerable and weighty to be easily removed off the Judgements and Consciences of serious and considering men; yet the little finger of the imposition of it, and of the Worship (so called) directed and held forth in it, is by many degrees heavier then the loyns of a thousand such considerations, and of a more tremendous aspect in the eye of every Conscience that is enlightened, duely and clearly to apprehend the nature and consequence of it. For suppose

pose the property of the Book should be so far altered, that whereas it is now like the politick Body of the *Jewish State* in *Isaiah's* days ; *The whole head is sick, and the whole heart faint : from the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and purrifying sores* (*Isa. i. 5, 6.*) Suppose (*I say*) it should be so far altered from the present deformity and deplorable condition of it, as to become as praise-worthy for Beauty as *Abalom*, of whom it is said, that *from the sole of his foot even to the crown of his head there was no blemish in him,* (*2 Sam. 14. 25.*) and that a general Council of Elect Angels should assemble to reform and amend it, and should make all the crooked things in it straight, and all the rough things in it smooth, yet would not this Angelical purity and perfection of it, (wherein its Admirers might in this case safely glory) justify either the Imposition of it from imperious Blasphemy, or the use of it in worshipping God, as, or because imposed, from base and wretched Idolatry.

This is demonstrable from this clear and pregnant ground, attested both by the Scriptures, and by the Light of Nature, or sound Principles of Reason, consonant to the Scriptures : *It is as well or as much the incommunicable Priviledge or Prerogative of God, to prescribe, appoint, and command his own Worship, as to be worshipped ;* [I mean as to be worshipped in his *Divine or God-like Capacity.*] This being a Truth, (as we shall presently, God assisting, evince it to be) it undeniably, by a near-hand consequence, and whereof every man is or soon may be capable, followeth :

1. That he that shall authoritatively, under any penalty to be inflicted on those that shall not obey, command any Form, Model, Method or manner of Divine Worship, to be observed by men, maketh himself God, or equal unto God, obtrudeth himself as God, or in Gods stead upon men, claiming, assuming, and usurping such a power, which is a branch of the appropriate and incommunicable prerogative of God. Even as he that claimeth and exerciseth *Regalia*, such Power and Authority, which are the appropriate Rights of Kings, maketh himself a King, and saith (in effect, and in a more significant expression then the plainest words that way would amount unto) I am a King. In like manner whoever useth or exerciseth any of those Divine Rights, Authorities, or Powers, which are inseparably annexed to the Throne of Heaven, and so declared and asserted by him that sitteth thereon ; though in words he should deny it, yet in deeds, which speak loudest, he professeth and saith, I am God. It is like that they who stumble at this stone, may think they walk inoffensively in their way ; and (probably) intend no such thing as an arrogation of Divinity unto

themselves in what they do : But this is common to the greatest Offenders of all, not to intend the formality, but onely the matter of their wicked actions ; to intend onely the Text, not the interpretation of their sins : The grossest Idolater that is, doth not intend to commit the sin of Idolatry ; but he intends the doing of that, which being truly interpreted, is the committing of the sin of Idolatry. There is the like consideration of the Blasphemer, of the Persecutor of the Saints, and of many other most enormous Transgressors : And thus it is like to be with those who count it a goodly thing to say with the King of *Babel* of old, *We will ascend above the heights of the Clouds, WE WILL BE LIKE UNTO THE MOST HIGH*, (Isa. 14. 14.) We will give Laws to the Judgements and Consciences of Men, as well as He : It is like (I say) that though they speak thus in their actions, yet they do not intend to make themselves Corrivals in Authority and Power with God, or to supersede and make void his Laws concerning his Worship, with devotional Laws and Statutes of their own. From the said ground it clearly also followeth :

2. That whosoever shall accept of, submit unto, or worship God with, any such Worship, or form of Worship, which is prescribed, imposed, and commanded by men (especially if he shall submit unto it, as, or because thus commanded) committeth spiritual whordom, and bringeth the heavy guilt of the sin of Idolatry upon his soul (besides the strengthening the hand of the imposer in a very sinful way) The reason hereof, upon the former ground, is plain : namely, because he exhibiteth that honour, reverence, and homage unto a creature, which are due unto God alone, and (as it were) turns creature unto him that is no God, unless a God may be made of dust and ashes. For if it be the Prerogative of God to appoint and command his own worship, they who approve and justify men assuming and exercising this Prerogative, entertain the creature with divine reverence and honour, saying (constructively, and in effect) unto it, Thou art God, or, I acknowledge and own thee for my God. Persons of this Character are all those, who practise the Worship commanded by men, upon the account, or because of their command ; whether they do it willingly, I mean, before, or without any outward violence, or compulsion ; or whether they do it upon sufferings, or through fear of suffering ; though the sin seems to be much greater in the former case. *Ephraim is oppressed, and broken in Judgment, because he WILLINGLY* [that is, readily, and with forwardness of compliance, without asking any question for conscience sake] *walked after the commandment* [meaning after the idolatrous commandment of their King *Jeroboam*, seconded

and enforced by all his successors.] *Hof. 5. 9.* He that liveth under the Authority and Government of a lawful King over him, and shall subject himself unto the commands of another, commanding him as his King, or such things, which his King only hath, by the Laws, a right of Authority and Power to command him, renounceth his Allegiance unto his own Prince, and becomes a Traitor to his Crown and Dignity.

3. From the ground aforesaid, it followeth yet further, that such persons who do obey the Commands of their Princes, or other Magistrates, wherein they enjoyn them any form, method, or manner of divine Worship, are in such their obedience, their greatest enemies, thereby exposing them to the stroke of the jealousy, and high displeasure of God. The reason of this consequence is, because to make an Idol of any creature, or to set up any, whether thing or person, in competition with God, and to ascribe divine honour unto it, rendreth it the object of his severe wrath and jealousy. The Scripture is abundantly pregnant with testimony of this truth, as well in the case of persons as of things. The People ascribing divine honour unto *Herod*, in giving a shout in applause of his Oration, *The voice of God and not of man*, brought suddain destruction upon him, and this in a most loathsome and grievous manner: *And immediately* (saith the text) *the Angel of the Lord smote him, because he gave not God the glory* [whereby he might indeed have prevented the judgment] *and he was eaten of worms, and gave up the ghost*, *Acts 12. 22, 23.* So dangerous a thing it is for Princes, and Great men to accept of divine honour, when it is cast upon them: how much more when they shall themselves compel men by threatening Laws and Edicts, to ascribe it unto them (as all they do, who by severe mulcts and penalties constrain men to worship God, not as he pleaseth, or commandeth, but as they please themselves.) It was not simply *Jeroboam's* Idolatry, nor yet his Edict or Command unto the People, to worship his Idol-Calves, but it was the compliance of his People with this Command, that occasioned his ruine, and the rooting out of his House and Posterity (as it did likewise occasion the like misery to all his Successors; yea, and the utter ruine of his whole State and Kingdom in a short time) This is clear from the express tenor of the context, *1 King. 12. 30.* compared with *vers. 34.* of the following Chapter. In the former place we read thus: *And this thing* [namely, *Jeroboam's* setting up his two Calves, *vers. 28; 29.*] *became a sin*; or, *turned to sin* (as our former translation had it) meaning, that in time, and this not very long neither, it *became sin to the house of Jeroboam, even to cut it off, and to destroy it from off the face of the*

earth. It was a sin simply, yea, a very great sin, as soon as it was acted: that is, the setting up of the Calves, and the pressing of the People to worship them, was a great sin in *Jeroboam*, whatsoever the consequence of it had been, or whether the People had worshipped them or no, or though, himself repenting of it, it had not been his ruine. But it did not *B E C O M E* a sin of that sad consequence, as to be destructive to *Jeroboam* and his house, but by means of the Peoples compliance with him in it, as is manifest from the former place, where this (in the latter part of the verse) is rendred as a reason, or an account, why and how *Jeroboams* act in setting up the Calves, and causing the People to worship them, *became* a sin of that heavy consequence unto him, *viz.* that the People (generally) approved and practised that worship: *And this became a sin: for the People went to worship, before the one, even unto Dan, or, as far as Dan;* [implying it seems, that the King himself, and his Nobles, and Attendants, worshipped before the other, which was set up in *Bethel*, the Kings Court or Chappel being here, *Amos 7. 13.* Or else it may import the great zeal and forwardness of the People in comporting with their King in his Idolatrous Worship, and that even those of them that dwelt in *Bethel*, and in places near to it, would needs travel as far as *Dan*, which was at the furthest distance from *Bethel* the Land would afford, to worship before the Calf set up there, that in *Bethel* not being prepared and fitted for such Devotion till some while after, as may be gathered from vers. 32, 33.] From which passages compared, it plainly appears that had not the People obeyed him in his idolatrous device, it might have been a lengthning out of his Tranquillity, and his Posterity after him might have sat upon his Throne: Yea, and (probably) it might through the Blessing of God, have proved a means or occasion of his Repentance. It is not unlike but that *Jeroboam's* Priests, made of the basest of the People, having once tasted of the Kings Favour and bountifull Allowance settled upon their Priesthood, strengthened his hand all they could, in his Idolatrous Worship, bewitching him with this, or some such lying and dangerous notion as this; *No Calves, no King;* (even as those who are known by the Name of Bishops, but not by the properties or works of Bishops indeed, being advanced unto large Revenues and much worldly Pomp and Power by Christian Kings, are very solicitous and careful to nourish this preposterous and importune conceit in them upon all occasions, *No Bishop, no King*) But as unto *Jeroboam*, *Calves and no King*, had been the more prudential and safe Maxime of State; not the want or pulling down of his Calves, but the setting of them up, being the true and real cause (as we lately heard from the Records of the

the holy Ghost himself) why after a short time he was *no King*, nor any of his house long after him : So is it more then conjecture, that BISHOPS, AND NO KING, would make the far better Article in the Politick Creed of Christian Kings, and more worthy to be believed than the contrary, *No Bishop, no King*. But this by the way. It hath been shewed from the Scriptures, that to idolize a Person, or to ascribe Divine Honour unto any man, either directly (as the People did unto *Herod*) or indirectly, (as the Ten Tribes did unto *Jeroboam* their King, in accepting that way of worshipping God, which he prescribed unto them) is to awaken the eye of Divine Jealousie upon him, unless he refuseth or disclaimeth it when it is tender'd unto him : which though Angels and holy Men have always done, yet it hath not been the wisdom or manner of Kings and Great Men in the World so to do. *Jacob* (we know) loved his Wife *Rachel* very tenderly and affectionately ; yet when she required of him that which was proper onely unto God to give, and so reflected Divine Honour upon him, [*Give me Children or else I die*] he being (as it seems) suddenly struck with the apprehension of the danger which such a saying might expose him unto, reproveth her sharply for her inconsiderateness therein ; but withal, amandeth and dispatcheth away that Divine Honour which was put upon him, unto him who was the right owner of it : *Am I* (saith he) *in Gods stead ?* &c. *Gen. 30. 1, 2.*

And as they who comply with Kings and Rulers in their Commands concerning Forms of Worship of humane device, are in such their compliyanee great Enemies unto them ; so on the other hand, they who chuse rather to abide the bitterest blast of their displeasure, then to please them with conforming themselves to their wills and pleasures in such cases, are in this detraction of their Obedience unto them, their real Friends. Thus *Daniel*, notwithstanding his refusal to obey the Decree of King *Darius*, being unlawful, said unto him, *Also unto thee,* (or against thee) *O King have I done no hurt*, *Dan. 6. 22.* In which words he seems as well to imply that they who had obeyed him in that his Decree, had been unfaithful unto him, had cast a snare upon him, and done him harm ; as to assert his own integrity and goodness of heart towards him : And that the holy man was so far from doing any hurt to the King by changing his Command, that he did him much good by it, appears by the sequel of the Chapter, where we find him, by means hereof, enlightened with the knowledge of the true God, and giving a full testimony to his excellent Greatness and Power, and recommending his Worship and Service unto all his Dominions, *vers. 26, 27.* Of like happy consequence unto King *Nebuchadnezzar*, was the

like disobedience of those three faithful Servants of God and the King, *Shadrach, Meshach, and Abednego*, in refusing to submit to his Command about the worshipping of his Golden Image, *Dan. 3. 28, 29.*

Again, That other Creatures, whether animate or inanimate, by being contrived or converted into Idols, or vested with any honour appropriate unto God, are hereby prepared for the swifter destruction, by reason of the Jealousie of God, the Scriptures testifie yet more abundantly. Notwithstanding I shall not insist upon this at present, but mention one place onely, and point at others: *And the strong shall be as tow*, [that is, the Idols, though made of never so strong and durable materials, as Iron, Brass, Stone, Silver, Gold, &c. or rather *the Strong*, that is, the Idols in which you put your confidence, supposing them to be strong and able to protect you against all dangers, shall be as the most light and combustible matter, not able to make the least resistance against the fire, when it is put to it] *and the Maker of it as a spark*, [that is, they that made them Idols, by this very contrivance of them, shall be the means or occasion of their breaking to pieces, their defacement, or stamping to powder: even as they that make Idols of men, as was lately shewed, do hereby occasion, and hasten their ruine] *and they shall both burn together*, [Idol, and Idol-maker, shall be destroyed together, i. e. as well one, as the other] *and none shall quench them*: [that is, they shall certainly perish, what means soever shall be made to preserve, the one or the other] *Isa. 1. 31.* See more of this Truth, *2 King. 18. 4. Exod. 32. 20. 2 King. 23. 4, 5, 6, &c. 2 Chron. 15. 16. Jer. 10. 11. Isa. 2. 18. Jer. 50. 2. Ezek. 6. 4, 6, 8, 11, 12. 30. 13.* with others.

4. From the aforesaid Principle or Ground it followeth likewise, That in case the greatest and most lawful Authority amongst men, should under any civil penalty, or otherwise, impose upon those under them, that very Worship, manner, or kind of Worship, which God himself, either in his Word, or by the Law or Light of Nature, hath imposed on them; although this imposition of it by men doth not render it unlawful, nor yet dissolve the necessity of performing it, which the Law of God imposeth on them: yet, if waving the Commandment of God in the case, they shall perform it meerly upon, and out of respect of the Commandment of men; and upon such terms that they would not practise or perform it, did not their Superiours on Earth command it: such a performance as this, even of the purest Worship that is, otherwise, would be idolatrous and unlawful: although this Worship, considered in it self, or (in the School-expression) *in actu signato*, would still be the pure and true Worship of God. The reason of this consequence from the premises is, because if it be the Prerogative or proper

Right of God to command his own Worship, they who shall reject or disown him in the claim hereof, and entertain or submit unto any Creature claiming it, is like a Woman that admitteth a stranger into her husbands Bed, shutting him out of his own doors.

5. (And lastly, for matter of consequence) This conclusion also springeth naturally from the same root with the former: That not to accept or submit unto any Form or Model of Divine Worship, which hath been contrived and fram'd by men, can be no disobedience to any Law, truly so called, in any politick State, Kingdom, or Commonwealth whatsoever. The reason of this consequence is pregnant and clear; namely, Because there is, there can be no Law, truly and really such (I mean which hath the nature, essence, and binding force of a Law indeed) that requireth any thing of men, which is made or declared sinful or unlawful by a superiour Law. Any Act, Sanction, Decree, Law, Statute or Constitution, which enjoyneth or imposeth any thing contrary either to the Law or Mind of God in the Scriptures, or to the Law of Nature, or Light of Reason, by what Authority soever it be enacted, becomes void and null as soon as made, being like unto a Child that is still born. Nor is this any ways repugnant to the Law of this Nation; the effect and substance of the notion being (as I understand) the acknowledged sence of some of the greatest Lawyers themselves, and will not (I presume) be denied by any that understand themselves like men in their Profession. Yea, the *Grand Debater* himself (though a man of as high an imposing-spirit as Episcopal Zeal can lightly make him) acknowledgeth as much, in saying, *'Tis true, a Superior cannot command a thing unlawful*; *Grand Debate, pag. 62.* His meaning can be no other, but that when he doth command any such thing, his Command is null, and not obliging: However, that Case is plain enough. Certain it is, that all Authority and Right of Power, is Originally vested in God himself; and consequently, that whatever Authority is seated in any Creature, one or more, they have it by derivation and gift from him, according to the Apostles Doctrine, *Rom. 13.1.* Again, As certain it is, that God giveth no Authority or Right of Power unto any man, or numbers of men whatsoever, against himself. Therefore no Act or Law (so called) whatsoever, that is made with repugnancy to his Interest of Authority, or Sovereignty of commanding, hath the nature or force of a Law; the Makers of it, whoever they be, having received no Authority from God to make any such: but on the contrary, stand charged by his Law to forbear all acting and Law-making in that kind; yea, and lie under a severe threatening from him, in case they transgress: *Wo unto them that decree un-*

righteous Decrees, &c. Isa. 10. 1. And as by the Laws of this Land, *Nullum tempus occurrit Regi*, There is no prescription of Time against the King: so by the Law of Nature and common Reason, *Nulla auctoritas occurrit Regum Regi*, No authority whatsoever, is of force against the King of Kings. And as in the order and subordination of Civil Authorities, the Command of an inferiour Magistrate doth not bind against the Command of the Superiour, (supposing this to be lawful;) the Warrant or Command of a Country Justice of Peace, is not to be obeyed (under the *Proviso* mentioned) against the Order or Command of a Judge; nor the Command of a Judge, against the lawful Command of the King. How much less doth the Authority of a weak and sinful Creature, though the Name of it might be *Legion*, and they never so many, oblige any person against the least *ῥῶτα*, or title of any the Commands or Laws of God, these being all unquestionably righteous and just? And as the Scripture teacheth us to resolve the case without any demur or consideration at all, between God and men, when they speak contradictingly the one unto the other, so that the one must needs speak truth, the other that which is false; *Let God be true, and every man* [whatsoever his interest or repute for truth be with men] *a liar* (Rom. 3. 4.) So when there is any inconsistency or contest between any of the Laws of God, and the Laws of men, the case is soon decided as concerning the equity or binding force of either; Let the Law of God be *just, and holy, and good*, and even upon this account also, challenge (with authority) obedience from men; but the Law of men unjust, unholy, and evil, and so a nullity, and of no authority at all to require subjection to it. Thus *Peter* (with other Apostles) in the presence of the high Priest, and a great Council with him, was very positive and definitive in the case, *We ought rather to obey God, then men*, Act. 5. 29. not long before being, with *John*, brought as guilty persons before another full Council, he judged the equity of the case so notorious and broad on Gods side, that he feared not to make the Council it self his Arbitrators, although they were Parties, and his Adversaries; *Whether it be right in the sight of God, to hearken unto you* [or, to obey you, according to the former translation] *more* [or, rather, *μᾶλλον*] *than God, judge ye?* Act. 4. 19. So those three Servants of God (lately mentioned) being commanded by King *Nebuchadnezzar* to worship the Golden Image which he had set up, and in case of refusal terribly threatened to be presently cast into the midst of a fiery Furnace, declared unto him, That they were not careful to answer him in the matter, (Dan. 3. 16.) the contrariety between the Kings Command, and the Command of God, was so manifest, that they required no time to con-

sider of an answer, or what to do in the case, but immediately resolved to keep fast and close to the Command of God, though in so doing they must and did disobey the Commandment of the King. Therefore if it be the Prerogative of God to appoint and command his own Worship; that Law, or humane Constitution, which attempteth to divest him of it, and to communicate it unto any Creature, one, or more, or never so many, is indeed no Law, but an Usurper of the name and title of a Law, wanting the Spirit, Life, and Soul of a Law, which stand in an equitable force to bind to the observation of it. But no equity bindeth any man to give away the glory of God to another: So then, not to submit to any form of Divine Worship, devised and imposed by men, is to do the will of God, and consequently not to transgress or disobey any Law of man.

Now for the demonstration and proof of that Assertion, or Ground, (formerly mentioned) out of which the five Conclusions lately argued, grow as naturally, as so many Boughs or Arms of a Tree out of the Trunk or Body of it: Let us, first, hear, weigh, and consider diligently and impartially, whether the Scriptures do not speak to the heart of it, and whether God himself doth not here claim such a Prerogative as therein is asserted unto him. Secondly, We shall consult some of the Maximes of Nature, and Principles of Reason, about the truth of it.

For the first. I intend not to insist upon all places which offer themselves willingly enough to serve in the present warfare: this would carry us far beyond the bounds of our intended brevity; but shall argue only some few of those which speak more plainly to our purpose.

First, Where God reproveth, rejecteth, or condemneth any Worship, Form, or manner of Worship, upon this account, That *He commanded it not*; especially when there are other things in it, one or more, very hateful and highly reproveable, he plainly declareth and asserteth it as his Prerogative, to appoint and command all Worship: Else why should he make this the emphatical character of such a Worship which his Soul abhorreth, *That He commanded it not*? especially when this Worship is (as was now said) otherwise, and in it self, abominable? If men had any authority to appoint, or command a Worship, this were no reasonable or just exception against any Worship whatsoever, *That God commanded it not*: but if it be justly reproveable, it must be for some intrinsecal evil either in the matter, or in the form of it, or in both. But passages of the import now specified, the Scripture affordeth many: *And they have built the high Places of Tophet, which is*

in the Valley of the sons of Hinnom, to burn their sons and their daughters in the fire, VVHICH I COMMANDED THEM NOT, Jer. 7. 31. So again, *They have built also the high-places of Baal, to burn their sons with fire unto Baal, VVHICH I COMMANDED NOT*, nor spake it, neither came it into my mind; Jer. 19. 5. In both these places it is observable, that though the man-devised worship mentioned, was in it self abominable, full of unnatural and barbarous cruelty, and besides, performed to the honour of a most filthy and abominable Idol; yet God in reprovng it, taketh no notice of either of these abominations, but insists only upon this, that *HE COMMANDED IT NOT*, as being the greatest abomination of all, and which (comparatively) justified all the rest. Again; *And they built the high-places of Baal, — VVHICH I COMMANDED THEM NOT*, neither came it into my mind, that they should do this abomination. Jer. 32. 35. By comparing this expression (in all these passages) *VVHICH I COMMANDED THEM NOT*, with the expresse Command of God (Lev. 18. 21.) *Thou shalt not let any of thy seed pass thorow the fire unto Molech*, it plainly appears, that in the case of Worship, for God not to command and expressly to forbid, are of one and the same consideration: Even as in a Conveyance of Lands, whatsoever is not expressed, is no more conveyed than what is excepted. Yea, and it is very observable from the said passages, that God intending to put the sharpest accent upon the breach of his Law in the matter of Worship (which doubtles he doth intend in reprovng and condemning it) He doth not place it in matter of simple disobedience unto such his Law (this being found in every sin, I mean, disobedience unto his Law, 1 Joh. 3. 4.) but rather in the presumption of men to attempt any thing in that kind, without, besides, or beyond his Command.

Several other passages there are, besides those mentioned, of like character with them. *If there be found among you — man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his Covenant, and hath gone and served other gods, and worshipped them, either the Sun, or Moon, or any of the Host of Heaven, which I HAVE NOT COMMANDED* &c. Deut. 17. 2, 3. *Thy People which thou broughtest out of Egypt, have corrupted themselves: they are quickly turned aside out of the way, WHICH I COMMANDED THEM*, &c. (Deut. 9. 12.) implying, that in the Worship of God (of which he here speaketh) *to turn aside out of the way WHICH HE HATH COMMANDED*, is to corrupt a man's self [that is, to dispose, or prepare himself for ruine and destruction] unto what way soever he shall betake himself otherwise. *And Nadab and Abihu, the*

sons of Aaron, took either of them his Censer, and put fire therein, and put Incense thereon, and offered strange fire before the Lord; **WHICH HE COMMANDED THEM NOT.** And there went out Fire from the Lord, and devoured them, and they dyed before the Lord. Lev. 10. 1, 2.

In this high-provoking act of the Sons of Aaron, for which the severe jealousy of God brake out immediately upon them in a consuming fire, there was no disobedience to any Command, (I mean, unto any particular or express Command) of God: he had no where forbid them (at least, explicitly or directly) to offer ordinary or common fire (which is termed *strange fire*, because the Commandment of God knew it not) in their Priestly Ministrations: nor is any disobedience in this kind charged on them by the holy Ghost, nor so much as mentioned as any cause of that terrible execution, which was suddenly done by the immediate hand of God himself upon them: their only crime and guilt was, that *they offered strange fire before the Lord, WHICH HE COMMANDED THEM NOT*: they presumed to worship God otherwise than he had appointed, or commanded. The sin of *Uzzab* in putting forth his hand to stay the Ark (for which he likewise suffered the same measure from the provoked jealousy of God, being by him struck dead in the place) was of like nature and consideration. For neither did he therein transgress any express Command of God: for he had no where commanded that none but the *Levites* should touch or meddle with the Ark: only he had commanded that the *Levites* should wait upon the Tabernacle with what appertained to it. So that the provocation in his sin also, only was his intermeddling with the holy things of God relating to his Worship, without his Command. And thus *David*, upon the ground that we maintain (namely that all Worship uncommanded, or unappointed by God, is unlawful and displeasing unto him; or, which is the same, that his order and appointment are requisite to legitimate any Worship or holy Service) proved it to have been unlawful for any other to carry the Ark of God, but the *Levites* only. *None* (saith he, 1 Chron. 15. 2.) *ought to carry the Ark of God, but the Levites: for them hath the Lord chosen to carry the Ark of God, and to minister unto him for ever.* It was unlawful for all other persons, the *Levites* excepted, to carry the Ark of God; not because he had prohibited them by the letter, or direct import, of any Law, to carry it, but because he had not *chosen*, or appointed them, as he had the *Levites*. Again,

Secondly, Of the same, or like import, with the texts already cited, are all those also, in which God stigmatizeth the Worship which men performed unto him, with this character of his hatred, that it was of

their own chusing, or devising, after the imagination of their own heart, &c. In all such places as these (which are not a few) he asserteth unto himself the appointment of his own Worship, as belonging, prerogative-wise, unto himself, and wherein he will not indure any creature to have part and fellowship with him. For otherwise (as we reasoned before) no Worship were reprobable simply upon this score, that it is of mens own chusing or devising. We shall not stand to argue any of these places, as we did most of the other: the inference or result now mentioned from the general tenour of them all, is pregnant and convincing enough. And if it be an hateful brand upon any form of Worship to be of humane extraction, or to call any man, or any numbers of men, Father; how much more hateful and provoking in the sight of God must it needs be, to attempt to bind any such spurious and base worship upon the generous and heaven-born consciences of the sons and daughters of God (or, indeed, upon the consciences of any men) with the hard cords of Imprisonments, Confiscations, Banishments, or what other Cruelties *Satan* shall please to suggest unto men for the promoting of his worship and service in the world, under the delusive pretence of the Worship and Service of God? But places of the late mentioned character, are these (with their fellows) *And it shall be unto you for a fringe, that ye may look upon it, and remember all the Commandments of the Lord, and do them: and that ye seek not AFTER YOUR OWN HEART, AND YOUR OWN EYES, after which ye use to go a whoring; Numb. 15. 39. Take heed unto your selves that your heart be not deceived, and ye turn aside, and serve other Gods, and worship them, and then the Lords Wrath be kindled against you, &c. Deut. 11. 16, 17. — And it cometh to pass when he heareth the words of this Curse, that he blesseth himself in his heart, saying, I shall have peace, though I walk IN THE IMAGINATION OF MINE OWN HEART; [That is, in such a way of worshipping God, as I conceive to be pleasing to him, as appears by the mention of God's Jealousie in the words following] to add drunkenness to thirst. The Lord will not spare him, but the Anger of the Lord, and his Jealousie shall smoke against that man, &c. Deut. 29. 19, 20. So he [Jeroboam] offered upon the Altar which he had made in Bethel the fifteenth day of the eighth month, even in the month WHICH HE HAD DEVISED OF HIS OWN HEART, &c. 1 King. 12. 33. He that burneth Incense, is as if he blessed an Idol: yea, they have CHOSEN THEIR OWN VVAYES, and their soul delighteth in their abominations, Isa. 66. 3. From whence it is very observable (and maketh with an high hand for our present purpose) 1. That it is incident to men to *chuse wayes* and methods of their*

their own [i. e. of their own devising] for the worshipping of God, instead of, and before, the wayes prescribed by himself for that purpose. 2. That these *ways* of mens own devising and *choosing*, are their *abominations* [that is, ways for which they must answer to God, as for things that are abominable in his sight] or at least, may be, yea, and sometimes are such. 3. (And lastly) that notwithstanding such *ways* be their *abominations*, yet they are wont *animittis deperire*, to love and delight in them with their whole soul; and to be enflamed with zeal over them (as the Scripture testifies in many places, and our own experience in the importune and bloody Promoters of the Service-Book, doth confirm) as if God himself loved and delighted in them as much as they.

There are many more texts and passages of like notion with those now cited, and which offer the right hand of fellowship unto the Doctrine, which hath been made good by them: but those already mentioned, I judge abundantly sufficient for the eviction of this Truth, That all worship of humane device, or contrivement, is of an unpleasing resentment with God, and will be cast as dung in the faces of those, that shall offer it unto him, of how sweet a savour soever it may be unto themselves; and consequently, that the appointment and commanding of his own Worship, is a darling prerogative unto him, the glory whereof he will not give unto another. The truth of this Doctrine runs clearly enough in other veines of Scripture, besides those in which we have seen it already; by the opening and arguing of which we might have more interviews and appearances of it in somewhat differing shapes. How strict is the charge of God unto men, neither to add to, nor take from, the Word which he hath commanded them? that they turn not aside from it, either to the right hand, or to the left? Deut. 4. 2. & 5. 32. & 12. 32. & 17. 20. & 28. 14. Josh. 1. 7. Pro. 30. 6. Rev. 22. 18, 19. Doubtless they who turn their backs upon the Appointments and Commandments of God concerning his Worship, and will impose Apocryphal Forms and Models of Worship upon men, saying (in effect) first to God himself, Except thou wilt be pleased with that worship which we prescribe and enjoyn, thou shalt not be worshipped at all, as far as we have to do: and then unto Men, Unless you will worship God after our mode, and with the worship which we enjoyn you (be it good, or be it bad, true, or false) you shall not worship him at all, if we can help, or prevent it; such men (I say) as these, do, in a very broad sence, both add unto, and diminish from, the Word which God hath commanded. I shall not need to interpret, or plead the cause of this assertion. And (indeed) for the conviction and satisfaction

of those, that are spiritually ingenious, and tremble to detain the truth in unrighteousness, that which hath been already argued and pleaded from the Scriptures, I know cannot but suffice. But for those that are *contentious* [or of cavilling spirits] and do not, will not, obey the Truth, if it toucheth the apple of their eye, and thwart their carnal interest, the Sun and a Sack-cloth, the Light of the Noon-day and the Darkness of the Mid-night, seven Demonstrations from the Scriptures, and seven Stories out of the Golden Legion, are much alike. Yet let us (in a few words) further weigh and consider that ingenuous acknowledgment of the great Apostle *Paul* to the *Corinthians*, that he *had not a dominion over their Faith*, 2 Cor. i. 24. To have *dominion over a mans Faith*, requireth a lawful Authority, to impose any thing upon him to be believed, which the Imposer pleaseth, or judgeth meet, upon the account of his own judgement and will, and under what penalty he pleaseth : and again, to prohibit him the believing any thing upon the like terms. Now then evident it is, that neither *Paul*, nor *Cephas*, nor *Principalities*, nor *Powers*, nor *Cherubims*, nor *Seraphims*, nor all the Angels in Heaven, have any *dominion over the Faith* of men, but only He, whose judgment is universally, and in all things, infallible, and his will in like manner impeccable. Especially the *Dominion* we speak of, is not competent unto, cannot reasonably be imagined to be vested in such a creature, that *knoweth but in part*, that *seeth darkly*, and *through a glass* only, and besides, is *sold under sin*, and in, or with, *his flesh*, *serveth the Law of sin* : all which our Apostle acknowledgeth of himself ; and that which concerneth imperfection of knowledge, he affirmeth of all men without exception even of the most enlightened *Christians*, 1 Cor. 13. 9, 12. And if so great an Apostle, who was so high in favour with God, as to be *taken up into the third Heaven*, where he heard words *that were unspeakable*, and *which it was not lawful* [or, possible : these were the same with *Paul*] *for a man to utter* ; and who (doubtless) knew more of the mind of God, and of Christ, than all the world besides ; and beyond all this, was so mightily subdued under the Truth, that (as he professeth) he *could do nothing against it, but* [do, and suffer all things] *for it* ; yea, and was so effectually mortified unto the world, that he *could most gladly spend and be spent*, for the souls of men ; if (I say) an Apostle thus highly accomplished above all his fellows, and in the largest capacity amongst ten thousand, to be made a Lord over the Faith of men, yet was not by God judged meet for such an investiture (himself declaring, and professing as much, as we heard) how intollerable is it in men, who, being compared with *Paul*, scarce hold the proportion of the snuff of a Candle to

the Sun, to claim, and exercise that most high and sacred *Dominion* we speak of, as if it were vested by God in them? Or do they any whit less than claim & exercise it, who under sore mulcts and penalties, impose a necessity upon men to believe, subscribe unto, and teach what conceits, opinions, and tenets they please, in things appertaining to God, and withall, to renounce and abjure all such opinions and persuasions which please them not? Or do not they broadly usurp the *Dominion* we speak of, who command men at the peril of their Estates, Livelyhoods, Liberties, &c. to believe that such or such a Form of divine Worship, which pleaseth them, pleaseth God also; yea, and that it pleaseth him better than any other Form, yea, than any other Worship whatsoever, which they are capable of performing, or exhibiting unto him? Or do they thus command men to use their Form of Worship, whether they, whom they command, believe it to be pleasing unto God or no? If this be the sence of their command, it is yet more imperiously impious, and horridly prophane. Therefore in commanding them to use it, they implicitey, yet next to explicitly, command them to believe it to be lawful and good. Nay if they rightly understood the nature and import of that command of theirs we speak of, they do not only command those, on whom they impose it, to believe that the Form of Worship enjoined them, is simply lawful, but that it is better and more acceptable unto God, not only than any other set Form of Worship they can use, but then any other Worship, kind or manner of Worship whatsoever, of which they are capable. For he that shall use any set Form of Worship, without such a belief as this (I mean, without being perswaded in his soul, that he cannot Worship God better in any other way, or by any other Form) exposeth himself to the curse denounced, *Mal. i. 14. Cursed be the Deceiver, that hath a male in his flock, and voweth, and sacrificeth unto the Lord a corrupt thing.* [*debile*, a weak thing, as the Latine rendreth; which *Grotius* explains, by *vitiosum*, aut *fœmininum*, that which is faulty, or feminine] *For I am a great King, saith the Lord of Hosts, and my Name is dreadfull among the Heathen.*

What hath been demonstrated from the Scriptures concerning the Prerogative of God touching his own Worship, is not obscurely taught by the Light of Nature it self, and by the Principles of Reason; especially if we shall allow them now and then a little assistance and relief from the Scriptures. For,

1. The Light of Nature carrieth us up to the Truth we contend for, by these gradations or steps. 1. It teacheth us that God is to be worshipped by his creature, Man. 2. That he is to be worshipped with

such Worship, which is most agreeable unto the excellency of his Nature and Divine Being, and which is most honourable for him to receive. 3. It teacheth us further ; That that Worship which is most agreeable unto his Nature, and most honourable for him to receive, is to be dictated and prescribed by the most perfect knowledge of his Nature and Being, that is to be found. For he that is in any degree ignorant of these, cannot direct a Worship, or manner of Worship, agreeable to Him, or to his Nature, as he may, who perfectly knoweth Him, and comprehendeth all his Perfections. 4. The same Teacher likewise informeth us, That every creature is finite, and partaketh of Entity and Being but by measure, and that God the Creator of all things, is Infinite, and He only. 5. From the same hand, we are clearly instructed yet further, That the most perfect of Creatures, being Finite, is not able, no not by the greatest enlargement of its endowments or abilities from God, to know perfectly, or to comprehend the Infinite Perfection of the Divine Being : but that God, by the advantage of his Infinity, is able fully to comprehend it, yea, that he doth actually thus comprehend it. By this series, or chain of natural Maxims, we are advanced unto the ground of our present contest ; namely, That God himself is only competent to prescribe and dictate his own Worship, all Creatures being strangers, in comparison of himself, to his most transcendent Excellency and Being, and consequently, incompetent to contrive or frame a Worship suitable unto him ; and much more to impose (some, upon others) and this with extream rigour, any Form of Worship of their own devising, this (being interpreted by the premises) being a Worship unsuitable to the Nature of God, and so unacceptable unto him. Again,

2. The Light of Nature enlighteneth our Judgments with this Truth, That the Worship, manner or kind of Worship, which is agreeable to the Nature of God, and so accepted with him, is but one and the same Worship, or kind of Worship, as his Nature is but one and the same. So that though he commandeth *every Kindred, and Tongue, and People, and Nation under Heaven*, to worship him, yet the Worship which he requireth of them all, is for manner, and kind, but one and the same, not diversified in any such respect as these, by any exigency of circumstance, one, or more, whatsoever. What this one kind of Worship is, which we affirm God requireth of all, shall be shewed in due place, and this ere long. In the mean-time proceed we with our Argument in hand. If God requireth one and the same kind of Worship of all People and Nations, doubtless he hath not invested any of these Nations, much less the Rulers or Governours of any of these

Nations, with any authority, or right of power to worship him, with what kind, or form of Worship they please. Much less hath he given authorrity to any one part, or party, in any of these Nations, to impose upon all the rest in their Nation, contrary to their Judgments and Consciences, what manner, form, or kind of Worship they fancy to be best pleasing unto him. Or if he hath given any such authority as this unto the ruling or prevailing party, in any one of these Nations, questionless he hath given the like, or the same, unto the like party or parties in them all : for there is no competent Reason assignable, why any difference should be made between them in this case. If then the Rulers and Governours of all Nations under Heaven, have an equal right of Power derived unto them from God, to impose upon the People under them, what Worship seemeth good in their eyes, Idolatrous Princes shall have as much, and as lawful authority to impose any Idolatrous Worship upon those under them, as those that know God, and are truly religious, have to impose a better Worship upon those that are subject unto them. For there is little question to be made, but that in the eyes of an Idolatrous Prince, an Idolatrous Worship will seem as good (or better) as the truest Worship doth in the eyes of a Prince truly *Christian*.

If it be said, A Prince imposing an Idolatrous Worship, abuseth his Authority : but this ought not to be pleaded in Bar to the regular and due exercise of the like Authority, by another Prince. I answer,

1. If he hath Authority from God to impose such a VVorship, which he judgeth to be good, and pleasing unto God, he doth not abuse this Authority by acting according to the tenor and purport of it, which he doth when he imposeth only such a Worship, which he really judgeth to be good, however he be mistaken in his judgement in the case.

2. A Prince professing *Christian* Religion, abuseth his Authority as much (or rather more) when he imposeth upon his Subjects, being *Christians*, any false VVorship, or such which is displeasing unto God. And however, when he adventures to impose any VVorship at all, not being infallible, he runs a double hazard of abusing his Authority. For first, he may mistake the VVorship, which he imposeth, supposing it to be legitimate, and pleasing unto God, when (indeed) it is spurious, and an abhorring to his soul. Men of great learning and parts, and studied in the Scriptures far above the ordinary rate of Princes, have, with great confidence, built errors and mistakes as great and dangerous as that, upon misprisions of Scriptuere. Secondly, The Prince we speak of, runneth yet a greater hazard of abusing his Authority in imposing any VVorship at all, because he cannot know, no nor

yet conjecture upon any probable or competent grounds, that it is pleasing unto God, that he should impose any thing in this kind. Yea, it is scarce any question at all, but that to compell men by penal threatenings and executions, to submit to any form or kind of Worship, be it never so plausible, is an abuse of any created Authority whatsoever.

Besides all this; If God imposeth one and the same Worship, or kind of Worship, upon all Nations under Heaven (which is a supposition of unquestionable Truth, as was lately hinted with the ground of it) he should act contrary to his own Design or Command in this behalf, in case he should give Authority to the Rulers of these Nations, or to any party in them (respectively) to set up or impose what forms or kinds of Worship they should apprehend and judge to be most fitting to be imposed or set up. The grant of such Authority would be a direct course to fill the world with as many forms and shapes, or kinds of Worship, as there are Nations in it, and Rulers over them; yea, and all that enormous variety of superstitious, idolatrous and false Worship, which are, or have been imposed, countenanced, practised in the greatest part of these Nations, and which hath been hitherto charged by *Christians* generally upon the Devil, and his subtilty and bloody malice against the precious Souls of men, must, upon a supposal of such a grant from God to the Rulers of these Nations, as that mentioned, be rather resolved into God. This Argument might be further improved, but that we make haste. Therefore

3. Neither doth it in the Eye of Reason, look like one of the ways of God, to leave some Mens Consciences free, and at liberty, to serve and worship him according to the best of their understandings, and of that light of Knowledge which he hath given them; and yet withal, to subject and enslave the Consciences of others unto the humours, wills, and fancies of men, in these most high and sacred concernments. Least of all seemeth it to have any affinity with his Righteousness, Wisdom and Impartialness, visible enough in all his other Administrations, to subject the Consciences of such men who have known the Scriptures from their youth, and have spent all their days, it may be many years, in a conscientious and diligent study and search of them; and withal, are known to be men of Integrity, of signal Piety, of great Knowledge in the things of God, of a vertuous and Christian Conversation, &c. to subject (I say) the Consciences of great numbers of such Persons as these, in matters appertaining to the Worship of God, unto the pleasures, dictates, and conceits of a few men, who have wholly (in a manner) addicted themselves either to other studies, or to secular employ-

ments (if not to ways and practises more alienating from God then these) and so must needs be (comparatively at least) strangers to the Scriptures, and unacquainted with the mind of God here, is a device or contrivance of quite another Spirit then that which breatheth in all the Councils, Dispensations, and Administrations of God. He did not make the lesser but the *greater Light to rule the Day*: though he gave a great preheminance in strength unto the Lion and the Unicorn, above Man, yet did he not judge it meet to give unto either of them, *Dominion over the Works of his Hands*, or to put all things under their feet: His Wisdom and Goodness invested his Creature *Man*, (having furnished him with knowledge and understanding) with this honour and dignity. Neither did he intend or make the Body to be the light of the Eye, but the Eye to be the light of the Body, *Mat. 6. 22*. Nor did he order or intend the dim-sighted World for a light unto the Apostles, nor the unfavoury Earth to be as Salt to season them; but the Apostles to be the light of the one, and the Salt of the other, *Mat. 5. 13, 14*. They who are called to places of Magistracy, or Rule, and to the honour of Law-making, in any State, or Community of Men, look upon themselves as being at full liberty to abrogate or repeal any Establishment, or Law, made by their Predecessors for the worshipping of God in any external way or form of Worship; and consequently, as being at liberty themselves to worship God for the future either with a set Form, or without, as in their Consciences they shall judge it best pleasing unto God. Yea, they claim a liberty, though they shall make a penal Law to constrain the generality of their People to such or such a stinted Form in the Worship of God, yet to grant unto what persons they please, whether of themselves or others, an exemption from this Law. Now this is that which I affirm, as the clear dictate of Reason, That God hath left the Consciences of all men equally bound, and equally free, in the matter of his Worship; and that, as he hath commanded and bound Kings and Princes, and Law-makers themselves, as well as meaner men, to worship and serve him with the best of their understandings; so hath he exempted even the meanest sort of men, as well as Kings and Princes themselves, from all compulsion, whether by Laws, or otherwise, to worship or serve him upon any other, I mean upon any lower, meaner, or worse terms.

4, (And lastly, at present) Reason it self prompteth us with this *Dilemma* also in the case: Either God hath himself prescribed unto men how, or with what kind of Worship he will be worshipped; or else he hath done nothing in this kind, but left men at liberty to worship so or so, as their own Judgements and Consciences shall teach

and direct them: If this latter be affirmed, (which yet is not so *Christian* to affirm) then whosoever shall impose a particular form of Worship upon men, opposeth the Counsel and Design of God about his Worship, which (according to the supposition we now argue) is to be worshipped as every mans own Judgement and Conscience, not other mens, shall teach and direct him. If the former horn of the *Dilemma* be taken hold of, and acknowledgement be made, that God hath himself prescribed and commanded his own Worship, the terms and manner of it, (which I presume will be the sober *Christians* choice) then for men to impose any other, any form of Worship of their own or other mens devising, must needs be presumption in the highest. For what is this but to set their *thresholds* by Gods *threshold*, and their *posts* by his *posts*? *Ezek.* 43.8. yea, to affront the Wisdom of God with their wisdom, his Authority with theirs; and as much as in them lieth, by their Commandments to *make the Commandments of God of none effect*.

If it be replied and said, That though it be granted, that God hath prescribed and commanded his own Worship, yet this is to be understood onely of the matter or substance of it in general (together with the inward manner of performing it) not that he hath prescribed any particular form of words, wherein or wherewith he would have men constantly to worship him. If this were so, they should sin as much against his Commandment of Worship, who worship him in or with conceived Prayer, as they who prescribe forms of Prayers unto others; inasmuch as no conceived *Prayer* is any whit more prescribed or commanded by God, then a form of Prayer imposed; and as for the matter of either, conceived Prayer is much more likely to be delinquent, then the other. For that which hath been deliberately composed and digested by many, and these equal (or rather much superiour) in Piety and parts of Learning, is like to have more spiritual weight and worth in it, and be more acceptable unto God, then any thing conceived, and uttered *ex tempore*, and without premeditation, by a single person, and he (it may be) less considerable in both. To all this, I answer:

First, Conceived Prayer, is, for the nature and kind of it, that very Worship (at least, as far as Worship consists in Prayer; for there may be other VVorship, or parts of VVorship, then that which is exhibited or performed unto God in Prayer) which he prescribeth and commandeth, at least unto those that are, or by the use of means, may be, capable of it, as all Ministers of the Gospel generally are presumed to be. By *conceived Prayer*, I do not mean onely that kind of Prayer which is conceived and uttered *ex tempore*, without study or premeditation.

tation, or which is never used but once by him that uttereth it ; but that likewise which is or hath been conceived, framed, and digested by him that uttereth it, although with deliberation and study, and hath been frequently at several times, especially if with any occasional variations, used by him. In the Scriptures, especially in the New Testament (where the light shines clearest for the discovery of the mind of God in all points concerning Prayer and VVorship) we hardly find the same prayer used the second time by the same person. For though Christ be said to have *prayed the same words* a second and a third time, yet by comparing *Mat. 20. 39.* with *v. 42. & 44.* and *Mark 14. v. 35.* with 36. it appears that it is to be understood of the *same words* in sense, matter, and import, or in effect ; not the same in sound, letters, or syllables, (words being put for matters or things frequently in the Scriptures :) yea, all the Prayers here recorded to have been made, either by Christ himself, or by his Apostles, or other holy persons, and which found acceptance which God, were framed by them with a special and particular reference unto the present occasions that were before them (respectively) and therefore cannot but be judged to have been *conceived Prayers* (in the strictest sence of the VVords) yea, all the Exhortations unto the heavenly Exercise and Duty of Prayer, delivered either by Christ or his Apostles, intended onely that kind of Prayer, which we commonly call conceived Prayer, which the Saints were to conceive and indite by the help of the Spirit of God, (*Rom. 8. 27.*) which they who believed did receive, *John 7. 39. Act. 5. 32. Rom. 5. 5. & 8. 14, 15, 16. 2 Cor. 5. 5. Gal. 3. 2. Ephes. 1. 13. 1 Thes. 4. 8. 1 Joh. 2. 27. & 3. 24. & 4. 13.* which places, (at least the most of them) cannot be understood either of the miraculous Gift of the Holy Ghost, or of the giving of him to the Apostles onely, and some particular Christians with them. This will be evident unto those that shall please to take a little pains to peruse and ponder them. Several others of like import might be added unto them. Besides, that the said Exhortations unto *Prayer*, were meant of conceived Prayer, and not of praying by any stinted form imposed, at least by any Civil Authority, least of all imposed with threatnings of Civil Mulcts and Penalties ; are all of them Truths so full of their own Light, that to levy any further proof of them, would be but as the lighting up of a Candle to help men to see the Light of the Sun. Books, and forms of Prayer of humane contrivance and imposition, would (we may very reasonably presume) have been in the days of those Exhortations, and for many days after them, as prodigious and astonishing unto Christians, as the turning of the Sun into darkness, and the Moon into blood.

2dly. Whereas it was pleaded, That a Prayer framed by the concurrent abilities and gifts of several pious and learned men, and this upon mature consideration, must needs in Reason be a more effectual Prayer, and better accepted with God, than a Prayer conceived and brought forth on the sudden by a particular man, and he (many times) of no great parts or learning neither. I answer,

1. This plea of comparison between prayer and prayer, (be it admitted) doth not make the face of our *Common-Prayer-Book* to shine at all. For who can make *affidavit* that the prayers here are the issue of the abilities or gifts, I do not say of *many*, but of *any* pious or learned man? There is little question to be made, but that in *Latine* it first saw the light of the Sun, when the gross darkness of Popery was spread over the face of the Earth (in these parts of the world) and when the mother of it (the Church of *Rome* I mean) was guilty but of little *Learning* and less *Piety*. It is likest to have been the officious elucubration of some superstitious Monk or Friar, calculated by the best of his art and skill, for the meridian of the devotions of that Apostate Church in his dayes. As for those worthy and good men in King *Edward's* dayes, who with a much better intent than event, took pains to fetch it out of *Latine* into *English*, making account that they had left all the dregs and excrementitious matter behind them, we were their compurgators formerly that they were not the Authors or Compilers of this unhappy Book, nor guilty of the folly committed in the begetting of it.

2. The goodness or excellency of a Prayer for matter, phrase and structure, is rather an argument why it should be left free for men to use, when, and as far as they see cause, than why it should be imposed. Because, 1. The imposition of it is rather matter of prejudice, and disparagement unto it, than otherwise; Imposers seldom dealing in such commodities which are choice, sound and good, but very frequently in those which are faulty, and base. 2. The imposition of it alters the property of the goodness of it, & makes it to become an Idol (as we formerly argued the case) and consequently exposeth it to the jealousy and high displeasure of God, and hereby to an utter abolition and ruine (as we concluded likewise from the Scriptures) And therefore, as it is better, of the two, to make an Idol of Dirt or Clay, or some such vile material, than of Silver, or Gold, or of any thing of value, because it is better that that which is of little worth should perish and be lost, than that which is more precious and useful: so is it, in this respect at least, more to be wished, that such prayers, and such forms of Divine Service (so called) which are corrupt, and not fit to

be used by any good *Christian* upon any terms; should be imposed, than those which are more commendable, and might be some wayes serviceable and helpful to the piety and devotions of good people otherwise. 3. (and lastly, for this) As *Samuel* in reproving *Saul*, demandeth; *Hath the Lord as great delight in burnt offerings and Sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of Lambs*; 1 Sam. 15. 22. So is a Prayer conceived and brought forth in obedience unto the Counsel and Will of God, though it be not so eloquent, nor the matter of it so choice, nor the method or frame of it so exact, of better acceptance with God, than a Prayer read out of a Book, whether without or contrary unto the Command of God; (for it hath been proved from the Scriptures, that these two, in the case of Worship, are but of one and the same consideration) yea, though this prayer, for matter, language and frame, should be of as happy a calculation, as the piety and parts of men in their greatest perfection, are able to advance. But,

3. (And lastly) To the reason or ground of the Plea mentioned, I answer; That in case a great number of men (supposing them both pious and learned) should convene and take what time they please, to compose a Prayer, with an intent to impose it, or with a desire that it should be imposed upon their *Christian* Brethren, it is not so probable (as is pleaded and pretended) that the Prayer framed by them upon such terms should have any spiritual or real worth in it, or pre-vaillingness with God, above the prayer conceived and uttered without premeditation (I mean, in reference unto this particular prayer, more than unto others) by a person in gifts and parts of learning, inferiour to them, only supposing him to be a good man, and fearing God. For they who are employed about making Prayers to be imposed upon *Christians*, are about *Satan's* work, making Iron yokes and snares for the Sons and Daughters of God: and certain it is that God takes no pleasure to be assisting unto men, no not unto his own, in the way of such an occupation: and where God with his blessing is absent, no undertaking, especially no spiritual undertaking, is like greatly to prosper in the hands of men, though never so well accomplished for their work. Whereas he that conscientiously addresseth himself unto God by prayer; and is careful to pray according to his Will, doth the work of God; and consequently, may (as it were) of course expect the assisting presence of God with him in his way, which many times acteth men above their line and sphere; and at no time, when it is vouchsafed, suffereth them so to miscarry, as to lose their acceptance with God.

And thus we see that all Worship, formed, prescribed, and imposed by men, is heterogeneal and spurious, and which the Scriptures, yea and all principles of sound reason disdain to give the right hand of fellowship unto.

What will our zealous and severe Promoters of the *Common-Prayer-Book-Worship*, say to these things ? If God be against them in their Cause, who or what can be with them (to any purpose ?) The colours wherewith they commonly paint the face of it, to give it the best complexion it will take, are very washy, faint, and fading : So that what *Austin* spake in a case that would not so well bear it, I may, upon a try'd account, say concerning the Cause that now hath been argued : *Scio contra hanc, quam defendimus, sententiam, neminem nisi errando disputare posse* : I know that no man can dispute against the opinion we maintain, but by erring [from the Truth.] The common Pleas for the lawfulness of the use of stinted Forms of Prayer, I pass over, onely with these two *Memorandums* : 1. That the most substantial proof of the meer lawfulness of them, will not reach the justification of the use of them by any Person (much less will it justify the penal imposition of them :) the reason is, because there is nothing done by any person in or about the Worship or Service of God, but is either more then lawful (as either expedient or necessary) or else unlawful. That which is expedient, or fitting to be done in the case we speak of, is (to a degree at least, or in a sense) necessary ; and so more then simply or meerly lawful : that which is not expedient, or not fitting to be done, is (questionless) if it be done, unlawful. Therefore they that undertake to prove the lawfulness of set Forms of Prayer, and no more, though they should make good their enterprize, yet would they not hereby lay a sufficient Foundation for any person actually to use them. The reason hereof may be touched before we conclude. Yea, it is as true of all deliberate and moral actions, that the lawfulness of them simply and indefinitely considered, doth not prove it to be absolutely or universally lawful for any man to do them ; but onely under and with appropriate and due circumstances. Therefore (to put in this by the way) to justify the lawfulness of the use of things indifferent in the Worship of God, meerly upon this ground, that they are indifferent in themselves, and out of the VVorship of God, and so lawful, is sufficiently ridiculous and childish : but to justify this use of them against the grain of so many material and weighty circumstances as rise up against it, and with greatest importunity dissuade from it (especially in this Nation) is little less then bidding a defiance to all Christian Ingenuity, and a disclaiming of all respects both to God and Man. 2. That the lawfulness

fulness of stinted Liturgies, or set Forms of Prayer, though never so demonstratively proved, would be no salve to heal the sore (or rather the many sores) of the *English Service-Book* : Some account hereof was given towards the beginning.

The bent of the present discourse hath stood chiefly against the imposition of Forms for the Worship of God, and partly against a submission to the use of them upon the account of such imposition. Let us now taste the spirit of those Arguments, or of some of the chief of them, by which the Lords and Masters of these impositions are wont to endeavour to make that which is crooked, straight. They that of old pleaded for Idols, had (it seems) their *strong Reasons* (such as they thought *strong*) to maintain the Cause of their Clients. *Produce your Cause, saith the Lord: bring forth your strong Reasons, &c. Isa. 41. 21.* And men of imposing Principles, appear upon all occasions, to be as confident as they were, who went before them in the way of their iniquity, *binding heavy burthens, and grievous to be born, and laying them on mens shoulders, (as our Saviour chargeth the Scribes and Pharisees to have done in his dayes, Mat. 23. 4.)* Some of these, in the height of their confidence, that whoever were ignorant, they were men of knowledge, and of profound and sharp understandings, demanded of *Christ* (in the name, as it seems, of all their fellows) not with a little indignation, *Are we blind also? (John 9. 40.)* being jealous that he had sorely disparaged them, in binding them up in the same bundle with the ignorant world. But as highly conceited as they were of their knowledge and wisdom, the Lord *Christ*, dealing plainly with them, in reproving them, calleth them *fools*, and *blind guides*, over and over, *Mat. 23. 16, 17, 19.* And (if it be lawful to call a Spade a Spade) the great Proctors of the *Impositions* we speak of (reserving unto them all the honour due unto their learning and parts, otherwise) when they rise up in their might to plead for these *φᾶσιν ὅτι σοφοὶ, ἐμαρτύρονται, professing themselves to be wise* [and to carry all clear before them] *they become fools* [and leave their Cause quite behind them] *Rom. 1. 22.* yea in these Disputes they seem scarce men, or to have put away childish things. A late great *Hyperspistes* of *Liturgical* devotions, and withall (as you may presume) of all their appurtenances, and pre-requisites, as 1. *Episcopacy* (the Pillar, and Ground-work of all) 2. Of *Penal Impositions* of them, without which they would not be suffered to live, where the light of true *Christianity* shineth. 3. Of subjection to the Commands of Authority, whether with scruple, or without, a Principle that will enable men to swallow them, though they be Camels (with severall other Hierarchical notions, and devices, neces-

fary for the supporting of that frame) this Champion (I say) of *Liturgies*, who alloweth us not the liberty of calling him by his Name, yet insulteth with this Argument, over all that opposeth him in his way.

That Service of God which is consonant to holy Scripture, is lawful : The Service of God performed by a Prescribed Liturgie, is consonant to holy Scripture. Ergo.

This Syllogism, were it narrowly sifted, how much dross would be found in it ! Both Propositions being ambiguous, and speaking nothing distinctly, the whole Argument amounts to nothing, unless it be a snare to catch the unwary and less considerate. For the Philosophers Rule is true : *Τὸ μὴ ἐν συμαίνειν, ἔσθ' ἐν συμαίνειν ἔστι.* Not to signify one thing [distinctly, and with determination] is to signify nothing. Let us touch a particular or two, in either Proposition : In the *Major*,

1. The word *lawful*, signifieth both that which is *lawful* simply, or in the nature of it, and circumstances secluded, or that which is *lawful* in the practise of it, where circumstances alwayes have to do, and many times render that unlawful in the doing, or to be done, which in the nature of it, was *lawful* enough, and might have been *lawful* also in the Practise. We shall not need to give Instance : the Notion is common and clear. So then, this Proposition, *That Service of God which is consonant to the holy Scripture, is lawful*, may be true in the former sence of the word *lawful*, and yet false in the latter (which yet, questionless, is the sence of the Syllogizer : for he argues for the lawfulness of the use or practise of the *Service* he speaks) For that *Service of God*, which is really, truly, and in it self *consonant to holy Scripture*, may be dissonant and contrary hereunto in the judgment and conscience of those on whom it is imposed, and so the use of it, during this state of their judgment, unlawful unto them. There are other circumstances, besides this now mentioned, which may render even such a *Service of God as is consonant to holy Scripture*, unlawful to be practised. But we shal leave these at present, to exercise the Thinking faculty of the Disputer. Only I desire leave to put this Question to him at this turn : Whether, it being supposed, that the *Service of God*, contained in the Liturgy of *Basil*, *Gregory*, or any of those now used in many of the Reformed Churches, is as *consonant to the holy Scripture*, as that set forth in the *English Service-Book*, is notwithstanding *lawful* to be used by the Ministers of this Nation ? If not (for I presume he will appear on the denying hand) then is there some-what more than a *consonancy to holy Scripture*, required to make the *Service of God* *LAWFUL* in the practise of it, and this, in the judgement of this *Argumentator*, must

be the Command of that Authority, within the Jurisdiction of which it is performed. A worthy Position ! the Consequences whereof I wish he would seriously and impartially compute at his leisure. But,

2. Neither is this expression, or phrase, *consonant to the holy Scripture*, free from ambiguity in the sense & meaning of it, as the Episcopal dialect hath enlarged its signification. For they who are wont to plead for an imposition of Liturgies and Ceremonies, call that which is not contrary to the express letter of some particular prohibition or other, in the Scripture, *consonant to the Scripture*, as well as that which is agreeable to some express command there. Now then, if by *consonant to holy Scripture*, he only means, not repugnant, or not contrary, to some express prohibition in *holy Scripture*, his Proposition is broadly repugnant unto the Truth. For it hath been formerly proved from the *holy Scripture*, that in matter of Worship, not to be commanded, and to be prohibited, are of a like consideration before God. Therefore *that Service of God*, which is *consonant to the holy Scripture* only in that Episcopally-appropriate sense of the phrase, is not upon such an account, *lawful*. And that this is, or must be his sense of the said phrase, or expression, is evident from hence, because otherwise his Argument would have nothing to do with his Cause. For certain it is, That *prescribed Liturgies*, or, *the Service of God performed by them*, are not *consonant to holy Scripture* in the other sense of the phrase ; that is, are neither formally, or expressly, nor yet virtually, or consequentially commanded there. Thus we see the *Major Proposition* of the *Grand Syllogism* in the *Grand Debate*, is homonymous, captious, and fallacious : which is enough to lay the credit of the Argument managed in it, in the dust. Yet neither is the *Minor* better conditioned, if not worse. For,

1. Here we have our double-tongu'd expression again, *Consonant to holy Scripture*. So that here is lying in wait also for those that do not look well about them.

2. These words, *a Prescribed Liturgy*, are as double-minded, as those other. For they may signifie, either a *Liturgy* only penned, or drawn up, in a method, or form of words, and phrases, and proposed to be used direction-wise, in, or about the Service of God : or else, a *Liturgy* imposed by Authority, under civil mulcts and penalties. The word, *Prescribed*, is, and may be taken, either in the one, or in the other of these significations. Though in the former sense of the words, the Proposition should be admitted, yet in the other it will make Anti-Scriptural Divinity. For, *The Service of God performed by an IMPOSED Liturgy*, is (as hath been formerly proved) so far from being *consonant to holy Scripture*, that the high displeasure of God is here

revealed from Heaven against it. But enough of this in the Premises. Yet,

3. (And lastly) Suppose we should be so prodigal, as to give away all we have in exception against both this and the former Proposition, (which amounts, as we have found by computing it, to be no small summe) and so grant Conclusion and all, and all in the Disputers own sense (so that this be not too unreasonably exorbitant from his words) yet should we not hereby gratifie him at all in (the beloved of his soul) the *English Service-Book*. For when he saith (in this latter Proposition) *The Service of God performed by a prescribed Liturgie, is consonant to holy Scripture*, I cannot think that by *A Liturgie*, he meaneth, any Liturgie whatsoever, or that is possible to be invented by men (although the expresseion, whatsoever his meaning be, is not competent or workman-like) but such a *Liturgie* which shall contain nothing in it, either in matter or form, contrary to any precept, or direction found in the Word of God. Because it is too too plain and palpable a case, that *the Service of God performed by any other Liturgie*, than one of this calculation, cannot be *consonant to the holy Scripture*. Now then this being his meaning in the *Minor Proposition*, his Argument with the largest indulgence of approbation and consent, concludes nothing in favour of his *Service-Book*, nor proveth, that *The Service of God, performed by it, is consonant to the holy Scripture*. For that there are some things contained in this Liturgie, or Book, which are contrary to precepts and directions found in the Word of God, was shewed towards the beginning of this Discourse ; and might be proved in many more particlars, than are there produced. We need go no further than to the *Letany* (so called) of which such glorious things are spoken by this Author, *pag. 8.* that he seems to adore the *fulness* of it, as much as *Aufine* did, *plenitudinem Scripturae*, the fulness of the Scriptures themselves : and more generally, the men of his inspiration are impotent in their *Elogiums* and commendations of this piece, as if in it they saw the *Service-Book* in all her glory. Yet unto him that shall weigh it exactly in the ballance of the Sanctuary, it will (I believe) appear to be a very corrupt member, and in which the unclean Spirit of Will-worship acteth his part, in some things more childishly, but in more, more contradictingly to the right rule of Worship, than in any other part of the Book. Yea, were there a diligent and narrow search made into it, a just volumn might be made of the weak and unworthy things (only with their sober and necessary explications) that would be found in it. *First*, It is no good *Omen*, that in the very Inscription, or Title of it, where it is ordered, or commanded, to be *used* on certain dayes, as on *Sundayes*, *Wednesdayes*, and *Fridayes*, there is a

manifest contrariety to the *Holy Scripture*, which reproveth and consequently prohibiteth, *the observation of Dayes and Times, as well as of Moneths and Years, Gal. 4. 10.* And why not on *Tuesdays and Thursdays*, as well as on *Wednesdaies and Fridaies*? Doubtless upon no better account, than that on which *Jeroboam* offered upon the Altar which he had made in *Bethel*, on the *fifteenth day of the eighth moneth*, even the *moneth which he had devised of his own heart*, 1 Kings 12. 33. If such devices as this be not the very quintessence, and spirit of Will-worship, I confess I have no understanding in the Mystery. Again, when it is commanded to be *U S E D on Sundays, &c.* the meaning of the word *used* (as the use and practice allowed, if not commanded also, in those Churches or Chappels, termed *Collegiate*, interpreteth it) is (distributively) either *sung or said*, the like liberty being granted in these words, concerning, *venite exultemus*. Now the Scripture in the New Testament maketh a flat opposition between *praying* and *singing*, *Jam. 5. 13.* Nor doth it speak any where of singing any thing, but either of *Psalms*, or *Hymns*, or *Songs*. Now then if the Letany be a Prayer, one or many, and not a Psalm, Hymn or Song, it cannot be sung with any consonancy to *holy Scripture*. Thus we see the very door opening into the admired Letany, is polluted: let us vew the Fabrick it self a little, we shall soon find more irregularities, and pollutions here.

1. How oft do they that pray by this Letany, transgress our Saviours rule concerning Prayer, *μη βαρλολογισετε use no battologies* or needless repetitions? 1. When the Minister prayeth, *O God the Father of Heaven, have mercy upon us miserable sinners*, I desire to know, 1. Whether this be an entire Prayer, or a piece of a Prayer. 2. Be it an entire Prayer, or a piece of a Prayer, Whether it is not intended that the People present should joyn with him in it, and pray for the same thing, when and whilest he prayeth? If this be so, (and I presume that for shame it will not be denied) then it is a battologie, or needless repetition, for the People immediately, and as it were with the same breath, to repeat or pray over the same words again; *O God the Father of Heaven, &c.* So then according to this account, if the Minister prayeth with the People, as they pray with him, our Saviours rule against needless repetitions in prayer, is no fewer than four several times broken on both hands, within the compass of the four first petitions, or Prayers of the said Letany. Or if such repetitions as these be not vain and needless, and such as Christ prohibited, I desire the great Master of this piece of devotion, that he will 1. Distinguish between repetitions, and repetitions, and define which are *needless*, and which are *necessary*, and then 2. Give us a substantial account
that

that those mentioned, are of the latter, not of the former kind. But to our Query; If the words queried upon, contain an intire Prayer, why do not the People testifie their consent and desire to have it granted, by saying *Amen* at the end of it, (as himself saith, p. 14. that men are obliged to say unto such Prayers, and as is more agreeable to *holy Scripture*, 1 Cor. 14. 16.) rather then instead thereof to repeat the words of the Prayer? Certainly there cannot be a more pregnant instance of a vain and *needless repetition* then this, since the word *Amen* would signifie altogether as much, yea the very same thing which this *repetition* doth. If the said words be to be taken as a Petition onely, and as a member and part of a Prayer, why do the People interrupt the Minister in the midst of his Prayer, seeming rather to affront and mock him, by saying the same words after him, then to expresse any seriousness of Devotion with him? Therefore in this notion of the words, there is in the Peoples repetition of them, a manifest insurrection against that Apostolical Precept, *Let all things be done decently, and in order*. Or is it *decent* and *orderly*, that the Minister should not be suffered by the People to finish the Prayer which he hath begun, without their interruption? Again,

2. This unchristian misdemeanour of *battologizing*, is committed seven or eight times over, in the repetition of these words by the People, *Good Lord deliver us*. For why should not the prolation of them onely once, be as effectual for all needful ends and purposes, as the making of so many sounds of the same words, so nigh together? But it is well, as the case stands, that the fond spirit of VVill-VVorship contented himself here with so few miscarriages in *vain repetitions*, as seven or eight, when as, upon as good an account in reason, he might have multiplied them to seventeen or eighteen, or to a greater number: at which stone, being blind, he stumbled soon after, in prescribing these words, *We beseech thee to hear us good Lord*, to be repeated twenty, or one and twenty times over, within the compass of so much devotion as may be dispatched without making halte, within the space of half a quarter of an hour. But

3. Besides these gross and palpable *Battologies*, which cannot lightly escape any mans eye, that doth but cursorily view that highly honoured, but more justly condemned, Model of Devotion, the *Letany*: there are several others obnoxious enough to a little observation. For,

1. Presently after request here made for deliverance *from all evil and mischief, and from sin*; another request is made for deliverance from some evils, and some sins, as from *Pride, Vain-glory, Hypocrisie, &c. from Fornication, and all other deadly sin*, [as if *Pride, Hypocrisie,*

pocrisie, Malice, Envy, &c. were but sins *venial*.] By the way, They that are so desirous to cover the shame of the *Romish* Parentage of their darling Letany, much forget themselves, to suffer so express a lineament of her Mothers feature to be seen in her face, as the making onely of some sins *deadly*, (which supposeth others to be *venial*.) 2. After deliverance begg'd *from the crafts and assaults of the Devil*, the like deliverance is within two or three lines begg'd again *from all the deceits of the Devil*; and afterwards, *from those evils which the craft and subtilty of the Devil worketh against us*. 3. After prayer made for deliverance *from contempt of Gods Word and Commandment*, prayer is here again made that we may *diligently live after his Commandments*; and the third time, that we may *amend our lives according to his holy Word*. Passages and expressions symbolizing in words, sence, and meaning, as near as these, found in the *conceived Prayer* of an Anti-formist, would be called *tautologies*, to the great disgrace and contempt of it, by persons who have addicted themselves to *Liturgical* (I had almost said, *Lethargical*) Devotions. 4. VVhen prayer hath been here made unto God *to give and preserve to our use THE FRUITS OF THE EARTH*, so as in due time we may enjoy them; we are compelled to pray again in dry weather, for such moderate rain and showers, that we may *RECEIVE THE FRUITS OF THE EARTH* to our comfort, &c. and yet again in wet weather, for such weather whereby we may *RECEIVE THE FRUITS OF THE EARTH* in due season; and yet after all this, That our Land may yeild us *HER FRUITS* of increase. 5. After the People have pray'd, *Have mercy upon us*, (being beholding to their Minister for a Vocative-case) they must pray out of hand yet again, *Lord have mercy upon us*; and for all this, yet again, *Christ have mercy upon us*; and after all these agains, yet again (once more) *Lord have mercy upon us*: and now all the Beads of this string are told. 6. This Prayer, *O Lord arise, help us and deliver us for thy Names sake*; is presently after corrected and amended onely thus, *O Lord arise, help us and deliver us for thine Honour*. 7. When we have prayed, *From our Enemies defend us, O Christ*; we must pray unto Almighty God, (as if our Letany did a little *Socinianize*) *Save and deliver us from — the hands of our Enemies*. 8. About the middle of this Letany, after the thick and short Prayers, the Minister, as if the People and he had been idle untill now, or at least about some other business then praying, admonisheth his People to pray; saying unto them, *Let us pray*. 9. (And lastly, to pass by several other impertinent *Duplicats* and *Multiplicats*, or vain repetitions of Petitions within the compass of the *Letany* onely) When the Minister and People shall have prayed with the uttermost devotion

they can make between them, for *Charles our most gracious King and Governour, for our gracious Queen Katharine, Mary the Queen-Mother, James Duke of Yorke, &c.* they must recruit their Devotions very speedily, or else they will pray the second time (which is not far off) but coldly for *our most gracious Sovereign Lord King Charles, our gracious Queen Katharine, &c.*

2. Neither is this admired piece of Devotion so notoriously deformed (as we have seen) with Tautologies and empty Repetitions onely, it hath sundry other Ailments and Diseases hanging upon it. 1. All those eight Petitions or Prayers (if such they be) put into the mouth of the Minister, unto which so many *Good-Lord-deliver-us's* are subjoyned, as far as the Minister uttereth or prayeth them, are absolute and gross Non-sence, having no Verb at all in them, onely the People are enjoyned to supply the defects of their Minister, and to underprop his pendulous words with a principal Verb; and so between the Premises of the one, and the Conclusion of the other, we have (with much ado) a Syllogism of Prayer formed. That the Minister should pray by halves, or make half a Prayer, and the People pray another half Prayer, and these two halves be clapt together to make a whole Prayer, is (certainly) a new-fangled device of praying, and such whereof the Scripture, yea, and all Principles of Reason, not superstitionized, are ashamed. But, 2. Though *Good-Lord-deliver-us*, joyned to the preceding words of the Minister, make a competent and grammatical sence together; yet those one and twenty *Some-whats*, (for Prayers they are not, and what distinct appellation to give them, I know not) which are relieved with the like number of *We-beseech-thee to-hear-us-Good-Lord's*, do not of themselves make any sence at all, nor any very good sence in conjunction with the words assigned unto them for their relief: For to say, *That it may please thee to do this and that, We beseech thee to hear us good Lord*, is little better then a Solœcism; at the best but an unusual and harsh construction.

3. Here are several expressions and passages besides, not so considerate or well-digested. 1. To pray to be delivered from *Deadly Sins*, (which supposeth the distinction of Sins into *venial* and *mortal*, to be consonant to the Scriptures) sounds rather Pontifician then Protestant Devotion (though I think the distinction may in a sence be admitted) this was touched before. 2. To pray unto God *to preserve all that travel by Land or by Water*; is it not to pray for Highway-men and Thieves, Pirates, and Murtherers (if they be travelling either by *Land or Water*) that they may escape the danger of being apprehended and punished for their wickedness, and consequently that they

they may have peace and continue undisturbed in their horrid practices, as well as honest and harmless men in such a condition ? 3. These expressions, *By thy Agony and bloody Sweat, by thy Cross and Passion, &c.* be they intended, whether *sensu Mediatorio, Adjurativo, re-memorativo*, or in what sence soever, make no good sound in the ears of a good Conscience, especially that is tender and unlearned. 4. Every person that is enjoined to pray for the *sending down of the HEALTHFUL Spirit of Grace upon our Bishops and Curats, &c.* hardly understands, in what sence, why or how, the Spirit of God is here termed *healthful*. 5. That God should be considered in his power of *working Great Miracles*, when he is desired to *send down his Spirit upon our Bishops and Curats, &c.* Doth it imply (for it seems so to do) that God *worketh a great Miracle when he sendeth down his healthful Spirit upon any of our Bishops and Curats ? &c.* 6. (And lastly) That *Bishops* should be here twice prayed for, whenas the *Lords of the Council, and all the Nobility*, have only one prayer allowed them, and this a very short and simple one, may reasonably be imputed to their great need of being often prayed for, their *wants* being great and many, and their temptations many through their great *abundance* : which might likewise unhappily occasion their desire, that the Prayer for them, and their *Curats* (for so they are wont to interpret, *Pastors and Ministers of the Church*) might have the precedency of the Prayer of the *Lords of the Council and all the Nobility*. Thus much (by the way) concerning the *Letany*, the Head Quarters of the *Service-Book*, where the highest strains of Devotion, that rule here, are supposed to lodge and reside. That they so much admire it who are so deep in love with it, needs be no mans admiration. It is a riming Proverb (I suppose) of the same race and descent with the Book it self :

Si quis amat ranam, ranam putat esse Dianam.

One silly Frog who dotes in love, will swear,
Diana's beauty shineth not more clear.

I have at (present) taken notice only of a few of the deformed lineaments in the face of it ; in my survey of it, I discovered many more : but those mentioned I judge competent to break the snare ; which the zealous and importune commendations of it by some, who have (most unworthily) enslaved themselves in Devotion to it, may prove unto others, who (haply) would be more enclinable to worship God purely, and with acceptance, were not this uncouth Form of

Devotion with swelling words of vanity obtruded on them. Never was there (I verily believe) a Liturgie, or piece of any Liturgie, of so wild and barbarous, of so mishapen, odd and disordered a contrivance, that ever presumed to look the world in the face; or at least, that was gloried over at the tenth part of that rate, at which so many men of commendable parts, learning, and understanding otherwise, make boast of the *English* Letany. The Apostles expostulatory question to the *Galatians*, might be very seasonably put to them at this turn, *Τὸ ὕμνος ἐβάρυνε, Gal. 3. 1.*

We now return to the pursuit of our main undertaking, where we brake off from it upon occasion of that diversion, with which the Reader hath been made acquainted. We had proceeded so far in asserting it, as the incommunicable Prerogative of God, to appoint and enjoin his own Worship, that there remained nothing of what was further intended herein, but only the satisfying of such Arguments, or pretences, by which this Prerogative of God is attempted to be overthrown, by entitling men to a right of power to impose Worship of their own prescribing, as well as He.

First, The examples of the godly Kings in *Juda*, as of *David*, *Asa*, *Jehoshaphat*, *Hezekiah*, *Josiah*, &c. interposing and imposing, in Religious affairs, are frequently employed for the justification of the imposition of Forms of Worship by the *Christian* Magistrate, and this under very grievous mulcts and penalties, at this day. I answer, they may be employed for such a purpose, and yet to very little or no purpose at all. For,

1. These Kings had holy Prophets amongst them, immediately inspired by God, who from time to time, upon all occasions, were sent unto them with the mind of God in their mouths, *1 Sam. 22. 5. 2 Sam. 7. 4, 5. & 12. 1. 2 Kings 19. 2, 6, 7, &c. 2 Chron. 15. 1, 2. & 18. 7, 18, &c. and 19. 2. and 20. 14, 15, &c. and 25. 7, 8, 9, 15, and 26. 5. and 34. 21, 22, 23, &c.* Whereas Magistrates in these dayes have no such *internuncijs* between God, and them, infallibly to declare his mind unto them in difficult cases.

2. They had the mouth of God himself alwayes near unto them by *Urim* and *Thummim*; by consulting by these, they might know his mind in all cases of concernment, and be resolved in all their doubts, without any danger of mistake. See and compare, *Nam. 27. 21. and 1 Sam. 23. 2, 4, 9. and 30. 7. and 28. 6.* *Surplice* and *Lawn-sleeves* are not *Urim* and *Thummim*.

3. However the said Kings interposed with their Authority in matters

ters of Religion, yet they never imposed upon their People any new Form of Worship, either of their own or other mens devising : but on the contrary still interdicted and prohibited all such kinds, methods, and manners of Worship which were of Humane Invention, as being provoking in the sight of God, defacing, abolishing, and destroying all their accoutrements, and whatsoever was relating unto such Worship, either in a way of allurements or provocation, or of subserviency in any kind ; yea, they spared not the Priests themselves, the Grand Promoters of this Worship, but did severe execution upon them also, 1 Kings 13. 2. compared with 2 Kings 23. 20. and 2 Chron. 34. 5. Now then to reason thus ; The Kings of *Juda* had power to enjoin the Worship of God appointed and commanded by God himself, and to abolish all other kinds of Worship of a Forreign and Humane extraction : Therefore *Christian* Magistrates have a right of Power to appoint and injoyne what Forms or Kinds of Worship they please, whether they be prescribed and appointed by God or no ; to reason thus (I say) plainly argueth, that men have taken some bribe, or other, to blind the eyes of their minds and understandings.

4. Whatsoever was done by the godly Kings of *Juda* in matters of Religion, was plainly commanded by God himself in the Law of *Moses* : in what they did upon this account, they neither added to, nor took from his Word. See *Exod.* 23. 24. *Deut.* 7. 5. and 12. 2, 3. *Exod.* 34. 13. And for the Commands of God, relating unto his external Worship, and to the preservation hereof in purity, which were delivered unto the *Jews*, other than such which the Law and Light of Nature also teacheth (which were not many, if any in this kind) are not only not obliging upon any other Nation, but are no sufficient Warrant unto any to practise, or put in execution, the things commanded in them. One reason whereof, may be, because they were given unto the *Jews* with special reference unto the counsel and design of God in, and about that Nation and People, and are not serviceable for any design, which at this day he hath on foot, in, or about any Nation in the World ; as (for instance) to make any of them *typically holy*. I suppose that no considering man will affirm, that those Laws, or Commands, laid down, *Deut.* 13. 5. and *v.* 8, 9, 10. and *v.* 15, 16, 17. which were as effectually binding unto the *Jews*, and their Rulers, as any Moral Precept, will justify in these dayes any Nation or Magistrate, that shall do the things contained in them. So then, that the godly Kings of *Juda* did that in matters of Religion, lawfully, yea or commendably, which they were by God commanded to do, is only a prevaricating Argument, to prove, that *Christian* Magistrates may do

that, either commendably, or lawfully in matters of the same concernment, which God hath not commanded them.

5. When these Kings did command the observation of those very things by the People, which God himself had commanded them in his Law, the People, (at least such as feared God, and best understood themselves among them) did not so much mind the Kings Authority in commanding them, as the Command of God himself concerning them. When that good King *Josiah* made a *Covenant before the Lord, to walk after the Lord and keep his Commandments, &c.* and caused all that were present of Jerusalem and Benjamin, to stand to it, it is expressly said, That the inhabitants of Jerusalem did according to the Covenant of God, the God of their Fathers; implying, that it was the Covenant or Commandment of God for the doing of those things, which the King caused them to promise they would do, which principally moved them to that obedience which they yielded unto them, and not the motion, or (if we will not be content without more than is due) the command of the King. 2 Chron. 34. 31, 32.

6. The Kings we spake of, were Types of *Christ*, who was as well a Prophet, as a King: and in this respect it was proper for them to take care of, and to interpose in, matters relating to the Worship of God, as well as to the Civil Government. But since *Christ's* coming in the flesh, types either in persons, or in things, have no place in the Church. So that to vest a power of regulating and ordering the Worship of God in *Christian* Kings, is to make them Types of *Christ*, and consequently to deny, that *Christ* is come in the flesh. Upon the like account the High Priests among the *Jews*, being also Types of *Christ*, who was as well a King as a Priest, the better to answer and fill their relation to their Great Anti-type, were admitted by God into part and fellowship of the Civil Government. But for Ministers of the Gospel to admit of politick investitures, or to accept or exercise any Civil Power, is to *Judaize*, and to deny him that bought them, to be as yet come into the World. But that the Kings of *Judah* were Types of *Christ*, is evident, and withal generally acknowledged in the persons of the two first of that race, which was in special manner appointed by God to sit upon that Throne, *David* and *Solomon*: and there is little reason to question the same relation in the rest, considering that they also were Heads over the same typical Nation, and exercised the same Bipartite power in governing it, which the other did; not to add that they were also in their Loyns, when they acted in the typical relation mentioned, and so in a sence (frequently owned in the Scripture) were that, and did that, which they (their fore-fathers) were, and did.

7. The Nation and People over which these Kings reigned, were designed, and accordingly prepared and fitted by God, to be made a Nation and People *typically holy*; that is, prefignificant, or pre-figurative, by and in their external and ceremonial Holiness and Conformity to the Worship of God then prescribed unto them, of the real sanctity and holiness, as well inward as outward, which was to be found in Christian Churches, and in the People of God under the Gospel. This *typical* consideration of the Nation of the *Jews*, is more then overtur'd or sparingly intimated in the Scriptures: The Apostle *Paul* plainly assertereth it, where he saith, *For we* [Christians and true Believers] *are the Circumcision* [that is, the People prefigured by those that were circumcised, meaning the *Jews*; the Anti-type being often expressed by the name of the Type, as *Rom.* 1.28,29. *Jer.* 30.9. *Ezek.* 34.23,24. & 37.24,25. *Mat.* 11.14. & 17.2. *Heb.* 13.10. *Rev.* 2.9. & 3.9. with others] *which worship God in the Spirit, and rejoyce in Christ Jesus, &c. Philip.* 3.3. See further to this purpose, *1 Pet.* 2.9. and what Expositors generally, and more especially the *Dutch* Annotators write hereon. Now to order this Nation so, that it might serve the Counsel of God in its typical Relation specified, upon the better and more significant terms, it was necessary that by a strong hand, and by the Authority and Power of their chief Rulers, they should be kept in a Conformity to the Law of God concerning his Worship (especially) and not suffered (as far as might be) to corrupt themselves with any false Worship; or by going a whoring after any strange God. And it was the rather necessary that they should be thus restrained from polluting themselves with Idolatry in any kind, because they were (more generally) excessively prone to break out in this way of sinning, and had many temptations from the Nations round about them, to entice and provoke them accordingly; the means of Grace (in the mean time) by which men are, contrary to their sinful propensions, drawn to love, & fear, and cleave fast, and close unto God, being but very sparingly, and by scant measures, in respect of Gospel-allowance, vouchsafed unto them. Now then, there being nothing of all this long story, belonging unto, or found in Christian Churches, who live under Christian Kings, but all things contrary or otherwise, it is very importune, and against the grain of all reason, to subject these Churches unto these Kings upon the same terms on which the Church or Nation of the *Jews* was by God himself subjected under theirs. The Rule in reason is, *Contrarium contraria [non eadem] sunt consequentia*: Contraries have Consequences, not the same, but as contrary as themselves.

8. The Kings of *Judah* were nominated and appointed by God him-

self immediately unto this Kingdom: the Throne whereof was settled by him upon *David* and his Posterity, as an heritage for ever, (1 Sam. 16. 12. 2 Sam. 7. 12, 16. 1 King. 2. 4. & 8. 25. and elsewhere :) So that though the People accepted them [respectively and successively] for their Kings, and invested them with their Ensigns of Royalty, and so are said to have *made* them *Kings*; yet their Right and Title to the Kingdom, was given unto them by God without the People, and before they had declared their acceptance or owning of them. Now then, as they were Kings extraordinarily called by God, without any dependance upon, or mediation of the People by their election unto the Throne: so their Authority and Power were in an extraordinary way also, and by an unusual line, measured and set out unto them. For as God, when he unbarreth his Arm, and worketh Miracles, is observed in such works as these, to exceed that rate of Perfection at which he worketh in the ordinary and standing course of his Providence, and in conjunction with inferiour and second Causes, (many fair overtures, if not full proofs whereof, the Scripture affordeth us, and the reason likewise of the thing, is not far of, although we shall not now touch it :) So likewise when he giveth Authority and Power unto Kings and Princes immediately by himself, it is very reasonable to conceive that he giveth it by a larger measure, then when he imparts and communicateth it by the People: For, as observing the course of Nature, he cannot cause a Sneepe to bring forth a Lion, although by his unlimited Power he is able to create a Lion of what stature, and strength, and fierceness he pleaseth: So when he joyneth himself with the People in deriving Authority and Power unto Kings (which he always doth, when he useth their mediation in the election of Kings) he can derive no more of these unto them, then what is competent for the People to derive with him; yea, no more then what he maketh the People willing as well as able to derive with him: However, (as hath been said) if he pleaseth to make Kings immediately, of and by himself, without the People, he may invest them with what proportion of both he pleaseth. So then, the measure or proportion of Authority and Power which was vested by God in, and accordingly exercised by the Kings of *Judah*, is no steady ground whereon to warrant the same proportion or measure unto Christian Kings. The reason hereof hath been expressed already; namely, because no King of this denomination received his call unto his Royal Dignity immediately from God, as those Kings received theirs; but all of them *mediante Populo*, mediately by and from the People: and consequently can have no other, no more, or greater Power then what is or was inherently in the People, and lawful for them

them to part with unto them. And certain it is, that no person can lawfully or reasonably give a power unto any man to regulate his Conscience about the Worship of God, as he pleaseth; himself having no power in this kind, but onely to regulate it according to the Will and Commandment of God. Neither had the Kings of *Judah* themselves any such power as this given unto them by God, as hath been formerly shewed.

9. (And lastly) Notwithstanding all the great power they had from God, yet when any of these Kings did cause their People to enter into a Religious Covenant or Oath, they did it not against the wills, nor without the consent of their People; yea, these were as forward and active in the business as the Kings themselves: *And they* [King *Asa*, with the generality or Body of his People, as appears from the Context, both subsequent and preceding] *entered into a Covenant to seek the Lord God of their Fathers, with all their heart, and with all their soul; That whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman. And they swore unto the Lord with a loud voice, and with shouting, and with Trumpets, and with Cornets. And ALL Judah rejoiced at the Oath: for they had sworn with all their heart, &c.* 2 Chron. 15. 12, 13, 14, 15. So that the King imposed nothing upon the People, but what they most freely, yea most joyfully imposed upon themselves. And that is observable by the way, that there is no other penalty or punishment any where threatned against any transgressor of any Order, Edict, or Imposition, concerning Religion, or the Worship and Service of God, published by any of the said good Kings, either with or without their People, but onely that of *death*; which is the punishment expressly commanded by God himself to be inflicted in such cases; I mean upon Idolaters lawfully convicted, (*Deut.* 17. 2, 3, 4, 5, 6.) Yea, *Jehosaphat* would not so much as appoint *Singers unto the Lord* to go before the Army, without consultation first had with the People about it, 2 Chron. 20. 21. See also concerning *Hezekiah*, 2 Chro. 30. 2, 4, 5. They who would compell the good Kings of *Judah* to invest *Christian Magistrates* with their power, in matters of Religion, do very unworthily in restraining them from instructing these Magistrates by their worthy Examples in and about the exercise of this power. But I trust that from henceforth these good Kings will be innocent from the great offence of strengthening the hand of *Christian Magistrates* in oppressing the Consciences of their good Subjects with penal Impositions in matters of Religion.

Secondly. Some plead. That God hath admitted *G*

Cæsar) into part and fellowship with himself in matters of his Worship, so far, as with the advice of his Spiritual Senators, (his Lord-Bishops) to make what by-Laws in matters of this nature, he pleaseth, and to impose any Form, one or more, of Divine Worship, upon his Subjects, under what Penalties he thinks fit ; so that the Worship imposed in these Forms be *consentant* to the Word of God. These men would fain incorporate this notion into the Body of our Faith, That the things of *Cæsar* would otherwise be too narrow and inconsiderable, for a Person of so august and sacred an investiture, unless it be supposed that the Almighty giveth unto him the right hand of Fellowship in ordering the Affairs of his Worship, in forming and reforming, in changing and altering it at his pleasure ; yea, and in punishing with great severity, those that shall not bow down to his present establishment, whatever it be.

Although the spirit of this plea hath been quenched already, yet let us take the pains to draw a little more water to cast upon it. Therefore,

1. The Masters of this Plea, in pleading the Cause of their Tythes, often make use of an *Emblem*, which though colourable onely for that service, will be of a real accommodation here : The Eagle setting her Nest on fire, and so destroying her young ones, with a burning Coal, which stuck (though she minded it not) to the piece of Flesh that she had sacrilegiously snatch'd from off the Altar, and carried to her Nest, upon which the disaster happened ; is an apt Resemblance of those Calamities & Judgements which sooner or later fall upon the Houses and Families of such Kings and Princes and Grandees of the World, who intrench upon the Quarters of Him whose Name is *Jealous*, and cannot be content without being adored as *Domini utriusque Seculi*, as having Dominion over the things of both Worlds. If men will presume to set their posts too near unto the posts of God, he will up with them again, and burn them with fire. Instances hereof may be found in the premises. But,

2. It never yet was, nor (most certainly) ever will be proved, either from the Scriptures, or from any Principle of sound Reason, that Kings or Magistrates are by God joyned in Commission with himself, to impose Models or Forms of Worship, such as they please [onely with this Condition, That they think or suppose them to be agreeable to the Scriptures] upon their fellow-Creatures, (the Sons and Daughters of Men) yea, upon such Persons who in all likelihood, and according to all experience in like cases, know and understand the mind of God concerning his Worship, much more perfectly then

themselves; yea, and whom God hath commissioned to teach and instruct them in his Worship and Service [I mean the faithful, able, and learned Ministers of the Gospel.] But this Nail hath already been hammered sufficiently.

3. As for those Spiritual Senators, mentioned in the Argument by the name of *Lord Bishops*, without whose advice the Commission granted to Kings and Magistrates (as is pretended) to umpire the Worship of God, is (it seems) superseded; the Scripture is so far from authorizing or appointing them to be Assistants or Advisers unto Kings and Magistrates, in or about the execution of such a Commission, that it taketh no knowledge of any such Generation of Men, unless it be to shut the door against them, that they might not get into the world, (*Mat. 20. 25, 26.*) though since they have committed Burglary, and broke open this door, and are gotten in the House of God, to the great annoyance and disturbance of the peace of it. The Scripture maketh mention onely of one in those days, who did φιλοπρωτονειν (3 *John 9.*) wish, or desire, to be a Lord-Bishop; whose character was, that he would not suffer faithful Ministers of the Gospel in the Church, no nor the *Apostle* himself, who was so peculiarly loved by Christ, but *prated against him with malicious words*. And to me it is the first-born amongst many *Arguments*, that such a kind of Officers in the Church, as these men pretend themselves to be, were never intended by the Lord Christ; namely, that neither by Christ himself, nor by any of his Apostles, he hath given any name whereby the Church should know or call them, or distinguish them from others. It opposeth all the believing faculties of my Soul, to think that Christ should either forget or neglect to mention the prime and Head-Officers of his Church, (as our Bishops (so called) conclude themselves to be; and as indeed they are, if they be any at all) by an appropriate and distinct name, whenas he hath provided and given such names unto those that are esteemed subordinate and inferiour to them, as *Pastors, Teachers, and Deacons*. For those Apocryphal Officers we speak of, have sacrilegiously robb'd those true Officers of the Church, *Pastors and Teachers*, of the name *Bishop*, which was given in common unto them; and having alter'd the property of the Divine Consecration of it, have sanctified and devoted it unto themselves, lest being ἀνωνυμοι, without a name, they should be found & ὁμιμοι also, spurious and illegitimate. Besides, as Christ left such Officers no name, so neither hath he left them any work. For he sufficiently provided for all the spiritual occasions of his Church in all Ages, by those Officers whom the Apostle expressly nameth, *Ephes. 4. 11.* Read this verse, with the three next following, and you will find

the Bishop to be a superfluous, and very impertinent Officer, in, and for the Church. But as being left by *Christ* without a name, they made a dishonest shift (as we have heard) to get one: so being left without work also, they found out an employment likewise for themselves; as namely, to serve the Church with indifferent [that is, with impertinent, and needless] things, with a few *harmless* Ceremonies [*lenitate verbi tristitiam rei mitigante*] as Tippetts, and Rochets, Caps and Hoods, Black Gowns and White Surplices, Crossings and Cringings, Standings up, and Kneelings down, with several others of the like profound calculation: all which both joyntly, and severally, are as effectual and proper to build up the Church in Unity, Love, and Peace, as the confusion of Tongues was to promote the building of the Tower of *Babel*, and the poyson of Asps to nourish and preserve the natural Life of Man. As for their employment about Ordination, which together with their Name and Title of *Bishop*, they have injuriously wrested out of the hand of those true Officers of *Christ*, *Pastors* and *Teachers* (with their respective Congregations) this takes up so little of their time, and so seldom engageth them, that had they not found themselves other work, which might last all the year long, and so fill up the void spaces between Ordination and Ordination (which the management of Ceremonies, as they trouble themselves, and others about them, doth) the inconsiderableness of their work would have rendred their importune and loud claim of grandure and great things in the Church, very obnoxious. Therefore (certainly) that kind of Officer we speak of, having neither Name, nor Work in the Church, assigned unto him by *Christ*, was not designed by him to any part or fellowship with those that bear Office here.

4. There was a generation of men in the world, who were wont to *make the King glad with their wickedness, and the Princes with their lies, Hos. 7. 3.* If our Lord *Bishops* be not the servants of this impiety, the world is uncharitable, and the thing it self next to a miracle. For they lie under greater temptations, to ensnare them in this kind, than flesh and blood (ordinarily) is willing to resist. And the desires of the great things of the world, unto which they are advanced, (for these things are not wont to be found of those that seek them not) proclaim them to be no mighty men of valour to resist temptations. Therefore in this respect also they are not competent to make *Advisers* unto Kings or Rulers in any their consultations about forming or setting forth the Worship of God. *Pessimum genus Consiliariorum Adulatores.*

5. The Worship of God being of a most tender resentment with those, who truly know and fear him, and tremble to offend him, these

men being violent and importune obtruders of Forms and Ceremonies; are the most unfit men in the world to be called unto Counsel, when this affair is to come under consideration.

6 Concerning the pretended narrowness of the Authority and Power of Kings, in case they should be confined within a Politique sphere, and not stretch themselves unto Spiritual things also : I answer ;
 1. That God understandeth better than the wisest of men, what measure, or degree of Power maketh, both the most commodious, and the most comely proportion for any man : and (doubtless) unto whomsoever he giveth it, in this proportion he giveth it. Therefore for any man to call that *narrow*, or *unmeet*, which God in his Word judgeth large enough, and comely, is an unfavoury presumption. Are our weights and measures better, or more exact, than his ? 2. I believe that Kings and Princes would find full employment for their Authority and Power, within their Politick spheres (respectively) work enough to fill their heads, hearts and hands, were they conscientiously intent upon what God, yea and their own honour, comfort and peace, require of them here. But, 3. (and lastly for this) If God should allow unto *Christian* Kings and Magistrates, a right of power to impose Forms of Worship upon men, he should allow them a greater power or liberty than he hath, or hath judged meet to leave unto, himself. For if Kings may impose Forms of Worship, they may impose, one while one, and when they please, another. For who, or what, shall hinder them ? For if God hath given unto them a grant for such impositions, doubtless he hath not limited, or confined them in this grant unto one Form only : nor hath he prescribed any one Form determinately, which it shall be lawful for them to impose, and not any other. Such a conceit as this, never (I suppose) entered into any of those heads which belong unto the hearts, out of which the sad Doctrine of Impositions do proceed. Therefore if Kings and Magistrates may impose, their Impositions, or Forms of Worship imposed, may be as numerous, as the Idolatrous Altars of *Israel* were of old, which are compared to *heaps* [of stones, gathered up and laid in rows] *in the furrows of the field.* *Hos.* 12. 11. Yea, if they shall vary and change their Forms never so often, as (suppose) every day in the year, especially if they see cause (as very probably they may if they look narrowly) or shall imagine or think they see cause, so to do, who can justly reprove them for it ? They may (in Scripture phrase) *shake, not the Earth only, but also Heaven*, as oft as they please : they may disturb and amuse the World with Mutations and Changes in the Worship of God without end. Whereas God himself hath given security unto the World.

That he will not alter the terms of his Worship declared in the Gospel, or ever impose any new Model or Form hereof upon the children of men, whilst the World standeth. And whereas he interpreteth this saying of his, *Yet once more I shake not the Earth only, but also Heaven*, in the notion of a Promise; But now he hath PROMISED, saying, &c. (Heb. 12. 26.) there is little question but that part of the Grace, or good thing here promised, consisteth in this, that he will *once more* [only, or, but *once more*] *shake the Heavens* (these restrictive practices, but *only, &c.* being frequently omitted, and left to be understood) By *shaking the Heavens*, he meaneth the dissolving or removing, the present external frame or form of Religion, or of his Worship, together with the great commotions, or high workings in the mindes and consciences of men, that would ensue hereupon. But enough in answer to the second Argument.

Thirdly, Some plead aloud, and with no small confidence, for the joynt-interest of the *Christian* Magistrate with God himself, in imposing Forms of Worship, by an Argument to this effect: That which is lawful, may be lawfully commanded or imposed by the Civil Magistrate: But the Worship of God performed by stinted Forms, if these be consonant to the Scriptures, is lawful: Therefore such Worship as this may be lawfully imposed by the Magistrate. To both Propositions I answer in their order. To the former,

1. By distinguishing, and explaining in what sence, and how far, it is to be admitted. 1. It is not *lawful* for the Magistrate to command very many things, which may notwithstanding be *lawfully* done by those that are commanded. A single man may lawfully marry, or marry such or such a mans daughter, but the Magistrate cannot lawfully command him to do either the one of the other. So a man may *lawfully* give the one half of his goods unto the poor, as *Zacheus* did; yet the Magistrate cannot *lawfully* impose this upon any man. Such cases as these are without number. Therefore it is but a lame consequence: It is *lawful* for a man to pray, or worship God, by a set Liturgie, or stinted Form of Prayer: therefore it is *lawful* for the Magistrate to impose this upon him.

2. Some things, simply, and indefinitely considered, and circumstances seclused, may be *lawful*, the property of the *lawfulness* whereof may be altered by circumstances, one, or more, intervening. It is a rule approved and made use of by a late learned Bishop of this Land: *Quod licitum est mutatur ex superveniente causâ*: That which is lawful may be changed, and become unlawful, by means of some circumstance coming in the way, and lighting on it. This hath been explained, and

argued formerly. Marriage or a married life, simply and in it self considered, is *lawful* for men. But if men be either *Eunuchs from the womb*, or *made such by men* (as our Saviour speaketh) to them it is not lawfull; and other circumstances besides these, may render it *unlawful* unto others. Stinted Forms of Prayer, in themselves, unto some men, under some circumstances may be lawful, yet the use of them, especially the constant use of them, to some other men may be unlawful; as particularly unto those, upon whom God hath poured out the Spirit of Prayer upon such tears, that by the exercise hereof they are inabled to glorifie God, more than themselves (and many worthy Ministers) are by their gifts of preaching. As though men that are impotent in their limbs, or lame, may use crutches for their support, or relief in going. Yet it had been very sinful for those, who by the special favour and power of God, were, either by *Christ*, or his Apostles, perfectly restored unto the use of theis limbs, to have either neglected, or concealed, the grace of God vouchsafed unto them in that kind, by walking upon Crutches afterwards: Yea, it had been unlawful for the Council, or any Magistrate, to have commanded them thus to do. So that things that are simply and in themselves *lawful*, but unto some men are, and unto others may, by circumstances, become *unlawful*, cannot *lawfully* (by a general command at least, and which shall equally, and without exception, exact obedience from all men) be commanded by the Magistrate: and consequently, the use of set Forms of Prayer, though *lawful* in it self, cannot *lawfully* be thus commanded by him.

3. (And lastly, for the Proposition in hand) Things that are merely, and only *lawful* (or in such a sence, as things *lawful*, are opposed unto, or distinguished from things that are *expedient*, as the Apostle himself opposeth them, 1 Cor. 6. 12. and 10. 23.) doubtless are not in whole, or in part, the object of the Magistrates Authority, nor can lawfully be commanded by him. The reason is, because the Power and Authority of a Magistrate is too serious, solemn, and sacred an Ordinance of God, to busie or imploy it self about trifles, or impertinencies, or things of no concernment to the benefit, or good of those under him. The Apostle speaking of the Magistrate, *He is* (saith he) *the Minister of God to thee for GOOD* [that is, for thy good, or, thy wealth, as the former translation had it] He hath no Deputation, or Commission from God to use his Authority or Power for the gratification of his own humour, or fancy, as by trying conclusions upon thee, whether thou wilt obey him in doing such or such things at his command, which have no reasonable tendency, either to his good, or thine, or any other mans. No, the tenour of his Commission ingageth him to impose only

such things upon thee by his Authority, which have a natural and direct tendency to the benefit and welfare of the State in which thou livest, and consequently to thine own. He cannot *lawfully*, nor without the manifest dishonour of the sacred Ordinance of Magistracy, command thee to pill straws, or throw stones against the wind : which actions notwithstanding are more unquestionably innocent and *lawful* (in the sence explained) then the using of those *indifferent* things called Ceremonies, in the Worship of God ; and of as much conducement to the Publick Good, as they. Therefore it is far beneath the sublime Dignity of the Divine Ordinance of Magistracy, to interest it self in commanding either the one, or the other.

2^{ly}. The Minor Proposition was, *But the Worship of God performed by stinted Liturgies, if these be consonant to the Scriptures, is lawful*. This hath been already weighed in the Ballance, and found light : Yet to give measure heaped up ; we repeat, and adde (together)

1. In that sence of the word *lawful*, in which the same word must be taken in the former Proposition to make that passable (as it was lately declared and distinguished) this Proposition is to be denied. For the Worship of God here described, though it should be admitted *lawful* in some sence, or with reference to some persons ; yet this proveth it not to be of that kind of things *lawful*, which the Magistrate hath a *lawful* power to command, especially by a general Command, and which he intendeth shall oblige all men. It hath been shewed and proved, 1. That there are many things *lawful* to be performed and done by many, which the Magistrate cannot *lawfully* command them to do. And, 2. That some things may be *lawful* for some men to do, which are not *lawful* for all, and consequently cannot *lawfully* be commanded unto all. So that the Syllogism is fallacious and captious, having four terms in it, (as *Logicians* speak) instead of three, and to prove nothing, unless (haply) the intent of the Author to deceive.

2. A *Liturgy* may be *consonant to the Scriptures* either in respect of the Matter of it, or of the Form, or in respect of both : Nor can it in truth be said to be consonant unto them, unless it accordeth with them in both. Our great *Liturgy*-Masters, in their Discourses upon this subject, and pleadings for the Service-Book, seem to estimate the *consonancy* we now speak of, onely by the *Matter* of the *Liturgy*, not bringing the *Form* to account in their reckoning this way. And (indeed) in reference to the defence of their Service-Book, they do very providentially and prudently, to take no notice of any necessity of such or such a *Form* in a *Liturgy*, to make it *consonant* to the Scrip-

tures. For the greatest part of the *Matter* of this Book, is justifiable enough by the Scriptures: and for those passages and expressions which are guilty, by far-fetch'd and forc'd interpretations, and by authoritative wranglings, or some semblable phrases, or sayings found in some counterfeit or suspected Antiquity, they are able to qualifie (in part) the demerit of them. But the *Form* of this Book, and the disposition of the several parts of the matter contained in it, is so strangely and daringly extravagant and exorbitant from all Patterns, Methods and Carriages of Prayer or Worship, recorded in the Scriptures, that I know not what salve they are able to find out for the grievous sore of this so broad and monstrous a dissonancy of it from them. And (doubtless) the Form of a *Liturgy*, or Prayer, is not a thing so inconsiderable, but that, though the matter of it be never so savoury and sound, yea, nothing but the very words and sayings of the Scripture it self, yet may the wisdom of the flesh (which is foolishness with God) have so much to do, and so ill acquit it self in the putting them together, that the composition will not be meet to be exhibited or presented unto God. So then, if by a *Liturgy consonant unto the Scriptures*, the Proposition meaneth *consonant in Matter only*, whatever the *Form* be, (which seems to be the meaning of it) it is manifestly untrue: *A Worship performed by a Liturgy consonant to the Scriptures [only in such a sense] is not lawful.*

3. (And lastly, for this also) *The Worship performed by a Liturgy consonant to the Scriptures may be lawful [namely if it be left free, and uncommanded] and yet be unlawful, if imposed.* It was *lawful* for the People of *Israel* to use an Altar made of *whole Stones*, to offer their Sacrifices upon; but if any man had *lift up a tool* upon the same stones, the Altar made of them had been *polluted*, (*Exod. 20. 25. Deut. 27. 5. Josh. 8. 31.*) A lawful Worship, or Form of Worship, by the lifting up of an authoritative Command upon it by Men, becomes hereby *unlawful*, [especially if *performed* upon the account, or by vertue of this Command, as hath been formerly signified] because in such a case the Creature commanding, hath Divine Honour done unto it, and is admitted as an Umpire, and as having Authority over the things of God. For what can we imagine should be the *things of God*, as contra-distinguished by our Saviour himself, unto the *things of Caesar*, if matters appertaining to his Worship, and the disposal hereof, be none of those things, but must be inventoried amongst *Cesars* goods also? He that shall give unto *Cesar* the things which are Gods, and so dismember and cut short his Patrimony in the World, it is much to be feared that he will send him unto *Cesar* for his Reward. But of these things at large already.

We see by what hath been argued upon both Propositions, that in the whole Argument there is little but fraud and confusion.

Fourthly, Some there are who count it a small thing to contend for the lawfulness onely of imposing Liturgies and Forms of Prayer ; they run for a higher prize, attempting to evince and prove that there is a singular expediency, and so a kind of necessity of such Impositions. The Argument by which they hope to effect this great thing, sheweth it self in these or the like Colours.

That which is a proper and effectual means to prevent many great and sad inconveniences, and dangerous eruptions of spirit, whereinto Ministers, being left at liberty in their praying publicly, are apt to fall ; is very expedient and necessary to be done.

But the imposition of limited and set Forms of Prayer by the Magistrate, is a proper and effectual means for such a purpose. Ergo.

By the *sad inconveniences and dangerous eruptions of spirit, &c.* (here mentioned) the Argumentators mean confusedness of method, tautologies, or needless reiterations of the same things, broken sentences, and ill-accommodated with sense (with such-like) on the one hand : and on the other, Complaints unto God against Truths, under the name of Errors ; ventings of dis-affection to the present Government or Governours ; Petitions and passages favouring of Sedition, Treason, Rebellion, &c. All these, and the like (say these men) may be effectually prevented by a strict confinement of Ministers unto such Petitions and Forms of Praying which are sound and wholesome, and free from all such strains of scandal and offence. This reason is, all that it is, in face ; the heart of it is hollow and empty. For,

I. Let the Promoters of it tell us whether they approve of this arguing or no (which we shall immediately subjoyn) or whether it be not parallel unto theirs.

That which is a proper and effectual means to prevent the sins of adultery, fornication, incest, theft, murder, sedition, treason, rebellion, &c. into which men are apt to fall, cannot but be judged expedient and necessary to be put in execution.

But for the Magistrate to put all men capable of these sins into strong Prisons, and there to keep them close in Chains and Fetters of Iron, all the days of their lives, Is a proper and effectual means to prevent the perpetration of these Sins.

Ergo,

Ergo, *This course is expedient and necessary to be taken and put in execution.*

There is no reasonable ground of exception against the parallel or comparison : For the means specified in the latter Argument is every whit as proper and *effectual* (nay, of the two, both the more proper and more effectual, as might be shewed, if need were) for the end and purpose here mentioned, as the means pretended in the other, for the end commended there. Wherefore if it be a course most importunately and sencelessly injurious and tyrannical, to keep men in Prison and Chains as long as they live, to prevent their miscarryings in the high misdemeanours mentioned, or the like, before they have offended in any of them : It cannot reasonably but be judged very preposterous, and most unworthy men of Reason and Conscience, to confine the Spirit of Prayer in the most worthy Ministers and Servants of God, (in whom (possibly) he delights to shew himself in much of his glory) within the limits and bars of stinted Forms of Prayer, and these of humane contrivance, onely for fear lest this Spirit failing them, they should fall to pray by an unclean spirit ; and pray either their ignorance, or distemper'd passions, sedition, treason, or the like. Penal sufferings may and ought (indeed) to be inflicted for the prevention of Sin ; but onely upon those that have sinned, not upon the Innocent.

If it be replied, That to be commanded by the Magistrate to use a set Form of Prayer, is not penal unto any man : I answer, 1. That as the unclean conversation of the men of *Sodom* was vexatious to the *righteous Soul of Lot* ; so must needs the Commands of Authority, which are *spiritually* unclean, and provoking to defile the Marriage-Bed wherein God vouchsafeth the enjoyment of himself as a Spiritual Husband (I mean his Worship ; for so the Scripture resemblenth it frequently, *Cant. 1. 16. Isa. 57. 7, 8. Ezek. 23. 17, 41.* and in all those places, which are many, where Idolatrous and false Worship are metaphorically expressed under the terms of Whoredom, Adultery, Fornication, &c.) such Commands (I say) must needs be much more afflicting and sadding to the Spirits and Souls of Conscientious and holy Men, when they cannot conceive or apprehend them but as such, [I mean as spiritually unclean, and tempting unto folly with a strange God.] 2. To him that cannot, with the good leave of his Conscience, submit to such a Command, which is imposed on him with a penalty, it is (constructively) the same, to have the penalty inflicted on him without the Command given, and to have the Command imposed on him upon such terms.

2. To the Argument under debate, I answer further, That to impose a *Form of Prayer*, is no *effectual or proper means* to prevent any of the evils mentioned, unless a *Form of Preaching* be imposed also. For they that are apt to transgress in any of the miscarriages specified, are as likely to do it in Preaching as in Praying; and have no less opportunity (if not a greater) for the doing it, in the former than in the latter. And if all, both Preachings and Prayings, shall be reduced unto *Forms*, the *ABCdarian Schools* may send forth Boys as well accomplished for the publick work of the Ministry as the *Academian-men*.

3. If the Impositions contended for, were in any degree *proper*, and *necessary* to prevent the sins mentioned, it is more strange than to be believed, that the Lord *Christ*, who was as *faithful unto God in all his house, as was Moses*, Heb. 3. 2. and withal, as great an enemy to the misdemeanours expressed in the Argument, as the most zealously-devout *Formalist* can be, should notwithstanding, neither by himself, nor any of his Apostles, speak the least word of any such thing; especially, having by the greatest of these given men warning τὸ μὴ ὑπερ ὃ γέγραπται φερεῖν, *not to presume* (as the former translation rendred it) or, not to be wise, above that which is written (1 Cor. 4. 6.) yea and by himself (as was prophesied of him, Dan. 9. 24.) *sealed up the Vision and Prophecie*, Rev. 22. 18. and so left no place for Humane Wisdom to interpose for the introducing any more Laws or Constitutions, for the Government or Advancement of his Kingdom, than those, which he hath left us expressly, and in so many words, in the New Testament, together with such, which are virtually, and truly included, and contained in these, not such, which either by forc't, or far-fetch't, or by subtle and glossie consequences, derive their Authority from them.

4. Men that are in any degree meet to be admitted unto the Office and Work of the Ministry, are not so apt, or prone, to fall into any of the foul miscarriages feared in the Argument, or so like unto the *Horse or Mule*, that have no understanding, that their mouths need be held in with the bit and bridle of imposed Forms of Prayer, lest they come too near unto them that are afraid to be touched, or behave themselves so extravagantly and unchristianly in that sacred part of their function, as is suggested against them that they are like to do. If they be of the household of Faith, in case they *know not what they should pray for as they ought*, the Spirit [of God] *helpeth their infirmities*, Rom. 8. 26. But they that Impose Forms, take this work out of the hand of the Spirit, and *help mens infirmities themselves*, inabling and directing them by

Book, *what they should pray for as they ought*. I am far from supposing the sin of imposing Forms, to be that sin against the Spirit; by which men are sealed to the vengeance of eternal fire : but am very near believing, that it is an high affront and indignity offered unto him. For, whereas it is his most glorious interest, 1. To raise what variety of spiritual and heavenly strains of Devotion he pleaseth, in the hearts and minds of his Ministers, whilst they are ministering in the Assemblies of his Saints : And, 2. To give them what sweetness of Lip, what pleasantness of Utterance he pleaseth (as being the Lord of all Language and speech) for the communicatnig of those blessed impressions and conceptions, unto the People before them, to the best advantage for their edification and comfort ; they who confine these Ministers unto their Forms of Prayer, say (in effect) unto the *Spirit*, Thy Ministers, in their publick service, shall be at our allowance, and not thine, both for the strains of their inward Devotion, and for the Language and Words, wherein they shall utter them unto the People. Thou either wilt not, or canst not, order them regularly, and according to our mindes, and as we think meet, in their prayings ; at least, we can have no assurance of thee that thou wilt do it. Therefore we judge it better, and more safe for us to thrust such words into their mouths, and so to necessitate and force such dispositions and desires within them (unless their tongues go one way, and their hearts and thoughts another way, at the same time) which we are sure are innocent and good, then to leave them to thy guidance and assistance (whereof we are so uncertain) although thy purpose and intent may be to glorifie thy self at a far better rate, in them and by them, as in the manifoldness of thy Wisdom, and excellency of thy Power, the riches of thy Grace and Bounty towards thy People, &c. in case we should leave them free unto thee. Whether such a greeting as this be not highly reproachful to the ever-blessed Spirit of Grace, and not far (if any thing) short of Blasphemy? and whether mens impositions of Forms of Prayer (being duly and without any straining, or wresting, interpreted) do not speak all this, yea and more in the same kind unto him, I refer to the consciences of these men themselves, when they shall be thoroughly awakned, to judge. In the mean time, if care were taken closely to pursue the Apostle *Paul's* orders about the Ministerial Function, so as to lay hands upon none, but such as are *Sober, Watchful, Just, Holy, Temperate, Lovers of good things, Apt* (or Able) *to Teach, not Self-will'd, not soon Angry, &c.* They need not be taught, as we use to teach Children, and defectives in understanding, how to speak, nor yet be feared, or suspected, as persons likely to break out in

any of those dangerous and enormous miscarriages of themselves, which the Argument pretendeth. Or if those that are created Ministers, be but *Episcopally* given, and true-born Sons of the Church (as some love to speak) even Birds of this Feather are not so unnaturally evil, as to defile their own nest, or to blaspheme either the Government, or Governours, that are so propitious and indulgent unto them. Therefore,

5. (And lastly, for this) There are pregnant grounds of suspicion, that the invention and device of the first Imposer of *Liturgies*, and Forms of Prayer, are not so highly praised, or so hotly prosecuted, by their Posterity in these dayes (especially amongst us) for the prevention of the evils suggested in the Argument, but rather for the promoting of other evils, or prevention of some Good things, because they seem evil unto some. It is a frequent policy, which this Verse expresseth :

Ibi vera lateant causa, finguntur inanes.

False grounds for actings sometimes are pretended,
To hide from sight those really intended.

Tautologies, needless repetitions, broken sentences, &c. in the conceived Prayers of Ministers, are no real grief of heart to our Imposers : the Liturgie which they impose, and which giveth pleasures to their soul from the one end of it unto the other, is full of these Warts on the Face of it (as we have seen formerly) nor are their consciences so strait and narrow, but that they can swallow Gnats of a larger kind than these. And those things, which in the prayers of Godly and conscientious Ministers they desire, and intend to prevent, under the hateful names of *venting disordered passions, discontents against their Governours and Government, Petitions and passages savouring of Sedition, Treason, &c.* are the *Christian*, zealous, and faithful deportments of such Ministers, in confessing before God the sins of their Kings, Princes, and Governours, in reprovng them, and denouncing the judgments of God against them, unless they repent : in admonishing and warning the People committed unto them, that they be not ensnared to destruction, by following their evil examples, or complying with them in things displeasing unto God, in praying for them, when they walk in wayes that are not good, that God will please to forgive them and turn their hearts unto his Testimonies, &c. Instead of these, and such like worthy and faithful dealings with their Rulers and Governours,

nours according to the example of the true Prophets of God, and other godly persons of old (as they are recorded in the Scripture) the Forms of praying for them, which are now imposed on Ministers, are flat and fluttering, no ways agreeable or proper to their states or conditions, if they be not persons truly fearing God : which the World too well knows not to be the case and condition of all that bear Rule in it. Yea, in some of these Forms of Prayer, whereof we now particularly speak, such persons are recommended unto God, which are not so much as in being : and in others of them (indeed in most of them, if not in all) such things are desired of God for them, which, if granted, are more like to turn to a snare, or curse unto many of them, than to a blessing indeed. They are more (generally) o' a very erroneous and much mistaken calculation, for the real good of many of them.

With what other motives, and carnal projections our high Clergie Men (for these are the Masters of the Mint of all our imposed Forms, with their respective Impositions) are enthused into their fiery zeal to have the Consciences of the free People of *Christ*, both Ministers and People, yoked with the iron yokes of *Lyturgies*, and stinted Forms of Devotion, I shall not now enquire. They claim the highest pre-eminence of Office in the Church of *Christ* : and there being little or nothing for them here to do, as such by *Christ's* assignment (as was formerly hinted) they were tempted by the grandure of their usurped Office, to cast about for some employment answerable hereunto, lest their nakedness should be seen by men, and they bear the reproach of being *Clouds without water*. How prudently and appositely to their purpose, they have pitched upon the ordering and exercising the *Christian* World (as far as they have to do in it) with imposed *Lyturgies*, and Forms of Prayers, would make too long a story to be told here : it may be related else-where at one time or other.

Several other pretences are insisted on to entitle men to a joynt right of Power with God, for the appointment of his Worship by *Lyturgies* especially, and limited Devotions, (for the Procurators of this Cause are so deep in love with it, that unless they carry it, they dye) which are so empty and weak, that to enter into a contest with them, would be to make more of them than they are. *Recitasse, refusasse est*. For they plead, 1. That a Liberty left unto Ministers to use publickly their acquired faculty of Praying, or of *talking boldly unto God before People* (as our *Grand Debater*, prophanely enough, prafeth t: For to acknowledge a gift of Prayer in any man, is unto these men as the shadow of Death) is but fuel to feed the evil humour, of pride,

vain-glory, &c. therefore it is better denied then granted unto them. But would they, who thus argue, be content, upon the credit of their Argument, to be denied the possession and enjoyment of their great places of Power and Domination in the Church, or of their luxuriant Revenues? For (doubtless) these are a kind of fewel more apt and dangerous to feed the fire of Pride, Ambition, Lordliness and Cruelty, in them. Or do they think it better for them, that God, by some stroke of Sickness, or the like, should deprive them of their Memories, Wits, Understandings, Learning, &c. because they may make fewel of them, to feed and nourish the sinful humours of Pride, and Vain-glory, then that he should grant unto them the *liberty* of using and enjoying them? The notion of Truth in this Verse, is too hard for the Argument :

Nil prodest, quod non ledere possit idem.

There is no profitable thing,
But what may hurt and damage bring.

2. The loveliness of Uniformity and Consent amongst Ministers united under the same Civil Government, raviseth the Judgments of some into an high approbation of Liturgies and Forms of Prayer imposed. But may not Ministers be uniform and consenting in Doctrine, unless they all preach, and this constantly, one and the same Sermon *verbatim*? Or would it argue that the Metropolitan and his Diocesan were at odds, [if in case THEY should happen to preach] the one should take his Text out of *St. Paul*, the other out of *St. Peter*? *Apagè quisquilias!*

3. Our *Grand Debater* tells us sad Stories of men, whose names, for their most admired and rare faculties in extemporary Praying, might have been *None-such*; and who for their horrid and unparallel'd wickedness and blasphemies likewise need not have changed this name. Of both these characters, compassing the Earth to and fro, he findes three men; in *Germany*, one *Swenckfield*, (a notorious *Arch-Heretick*) in *England*, one *Hacket*, a Blasphemer; in *Muscovia*, *John Basilides*, (Duke of this Country) who (it seems) was an horrid Hell-Hound. For these wicked mens sakes *conceived Prayer* must be cast out of the Church as a menstruous Cloth, and Liturgies and Forms of Prayer imposed, like fine pure white shining Linen, brought into the Church in its stead. *Similes habent labra lactucas.* Like Cause, like Plea. A carnal Interest (I see) is as bad as a Gift, which (as the Scripture saith)

saith) *blindeth the Eyes of the Wise* : Otherwise a man of his Parts and Learning would never have leaned on such a broken Reed as this, which pierceth his own hand. For is not this reasoning of the same calculation, or rather of a far better? Bishop *John* the thirteenth was a man monstrously vicious, guilty of the foul crimes of Incest, Murder, Perjury, Extortion, and what not? Bishop *Silvester* the second, was a Sorcerer, and compacted with the Devil for his Bishoprick. Bishop *Hildebrand* was a most wicked and reprobate Monster, a Necromancer, a Conjuror, a Murderer, a man of whose villanies Histories are ashamed : All these were Bishops of one and the same See, and this called *Apostolical* : And besides these three, there have been seven times three more, Bishops also of the same See, equal unto these in ways and practices of all kinds, hateful and abominable in the sight of God and men : And how many others of the Episcopal Investiture in other parts of the World, have been *evil Beasts, idle Bellies, Pests and Vipers*, where they have had to do, who is able to conceive or comprehend? Therefore down with the *Hierarchy*, down with it even to the ground, and let the place of it in the Church know it no more, but let Pastors and Teachers govern the Churches of Christ in its stead. Will the Gentleman acknowledge any concluding force in such an Argument as this? Yet evident it is, that it hath ten times more strength in it, for the removal of Episcopacy out of the Church, then his reasoning hath against conceived Prayer. Because *Satan* sometimes transformeth himself into an *Angel of Light* ; is it any reason why an Angel of Light indeed, should, if it were possible, transform himself into some dark and dull Creature? But (doubtless) such Arguments as these will never bring Liturgies into, nor conceived Prayers out of, request.

Yet there is one Argument more, wherewith the Friends of Liturgy-Devotion imposed, please themselves not a little in their way. This we shall take into a little consideration, and herewith conclude. The Plea is this : That not the use onely, but the imposition also of Liturgies and Forms of Prayer, however now quarelled by some amongst us, have been allowed and practised in the *Christian Church* anciently ; yea, and are at this day admitted and practised in many, if not in all the Reformed Churches abroad. I shall not enlarge the discourse, either with an examination of the truth of what is here affirmed, or in weighing the validity or pertinency of the pretences, in case they should be found Realities and Truths, otherwise then as I find them ready weighed to my hand in the Ballance of the Sanctuary. Onely these two things by the way : 1. That I do not believe the imposition

of Liturgies to be so ancient amongst *Christians*, as seems to be suggested in the Plea. 2. That I know that the Liturgies (if they must be so called) which are used in other Reformed Churches, taste much more favourably of the Reformation, then that imposed upon us.

When our Saviour prophesieth thus, *Every Plant which my heavenly Father hath not planted, ἐξ ἑωθὸς ἔσται, shall be plucked up by the Roots*, (Mat. 15. 13.) he clearly supposeth that Practices and Opinions in the Church, which are not pleasing unto God, because not of his *planting*, may not onely spring up, and get in hither, and find place here, but also take rooting, [that is, may work and wind into, and (as it were) wrap themselves about the Judgements and Consciences, yea, and insinuate into the affections also, not onely of multitudes of the common or meaner sort of men, but even of many pious, learned, and great men likewise; for without this, they could never take such deep and fast *rooting*, as is here intimated they may.] Now this rooting of the Plants we speak of, in the Church, supposeth a possibility, or rather a probability of their long continuance here, before they come to be plucked up by the Roots. Plants that have thrust their Roots well into the Earth, and have spread and wrapt them about the Clods and Stones thereof, are like to grow, and flourish, and bring forth Fruit for many years. The Metaphor, by which the abolition and casting out of these *Apocryphal Practices*, and Doctrines, from the Church, is here expressed, *ἐξ ἑωθὸς ἔσται, shall be digged, pull'd, or (rather) torn up by the Roots*; implieth, that when God will endure them no longer, but set his Labourers and Servants on work effectually to oppose them, in order to their utter and final abolishment, the service may prove somewhat hot, and that the Persons strongly devoted to them, are like to swell, and rage, and fume, and to endeavour to raise a great dust both amongst great and small, to turn every stone; yea, and *Acheronta movere*, to dig into Hell, (as the Prophet *Amos* speaketh, Chap. 9. 2.) to save their darling Inventions, their old Idol-Practices and Doctrines, if it were possible, from the hand of Heaven, which is now stretched out against them. Even as a Tree that hath been a long time growing in a Soil proper for it, and where it hath thriven amain, so that with the numerous Roots of it, it hath taken strong and fast hold on the Earth round about it, far and near; in case it should be forced, or turn'd up by the Roots, either by a Tempest, or strong gust of Wind, or by some Engine devised for such a purpose, or the like, it would tear up the Earth on every side of it, and raise and bring up with it Stones, and Gravel, and Dirt, and whatsoever it could take hold on, to secure it against the force that now attempteth the extirpation and

Again,

Again, That *Hay, Wood, and Stubble* in spiritual and Church-Buildings, may for a long time be in equal esteem with, and pass (more generally) for *Silver, Gold, and precious Stones*; and yet in process of time (it may be not till after many Ages) be detected to be but a base kind of material, very improper for such a building; and so come to be pull'd out of it, and thrown away; the Apostle *Paul* emphatically declareth, 1 Cor. 3. 12, 13. in these words: *Now if any man build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble, every mans Work shall be made manifest. For the day [that is, saith Grotius, with other Interpreters, longum tempus, length of time] shall declare it: because it shall be [or is to be] revealed by fire, &c.* Meaning, 1. That Time, in the duration, progress, and continuance of it, will be found as severe and searching an Examiner or Trier of mens Church-work in every kind, as Fire is of Metals. 2. That there are, or may be, some bad Materials made use of in Church-Work, the badness whereof will not (in reason cannot, or is not like to) be discovered or made manifest, until they have passed the test and trial of many Generations. So then, the long continuance, whether of the free use onely, (which is the more tolerable) of Liturgies, and stinted Prayers in the Church of *Christ*, or of the Imposition of them, (which is the more unchristian and insupportable) is an Argument of no interest or weight at all, to justify or prove, either the lawfulness, much less the expediency, either of the one, or of the other. I end with the saying of *Tertullian*: *Veritati potest nemo prescribere, non spacium temporum, non patrocinia personarum*: that is, There is no prescription [or Plea] neither of any length of time, nor of the patrocinations [or Authoritative Affections of the contrary] of any Persons whatsoever, that is of any force or value against the Truth.

Postscript.

Non attendamus quid ante nos aliquis fecerit, sed qui ante omnes est, Christus prior fecerit. Cypr.

Sapientiam sibi adimunt, qui sine ullo iudicio inventa majorum probant, & ab aliis pecudum more, ducuntur. Lactant.

Magnos Errores magnorum virorum Auctoritate persuasi, transmittimus. Vadianus.

Cautum debet reddere, non sequacem, Error alienus. Ra. Ardens.

Honestissimum, majorum vestigia sequi, si recto itinere præcesserint. Plin. Ep. 8. 5.

Mala Pax est, & Concordia, quæ inter Pastores & Lupos est. Chemnit. Harm.

Maledicta sit Charitas, & Concordia, propter quam conservandam periclitari necesse sit Verbum Dei. Luther in Gal. 5.

Pios hoc nomen & titulum in mundo oportet gerere, quod
Seditiosi,

Seditiosi, ac Schismatici, ac infinitorum malorum Authores sunt. Idem ibidem.

Heu, heu, Domine ! ipsi sunt in persecutione tua primi, qui in Ecclesia tua videntur principatum diligere, & gerere principatum. Bern. de Conver. S. Pauli, Serm. I.

Ignosci potuit simpliciter errantibus : post inspirationem vero, & revelationem factam, sine ignorantiae venia peccatur. Cypr. Ep. 63.

Qui vero me errare existimant, etiam atque etiam diligenter, quæ sunt dicta, considerent, ne fortassis ipsi errent. August. De Bono Persever.

These Sayings may be Englished as followeth :

Let us not regard or minde what some have done before us, but what *Christ*, who is before all, hath first done.

They take a course never to attain unto wisdom, who, without Judgement, approve of the Inventions of their Fore-Fathers ; and like unto Sheep, are led by others.

Sometimes we let pass great Errors [as if they were Truths] being perswaded [hereunto] by the Authority of Great Men.

The Errors of others should not move us to follow, but to look about us.

It is most honest [and honourable] to follow the steps of our Fore-Fathers, if they have gone before in a Right Way.

It is no good Peace or Agreement that is made between Shepherds and Wolves.

Accursed be that Charity and Accord, for the conservation [and maintenance] whereof, the Word of God must be endangered.

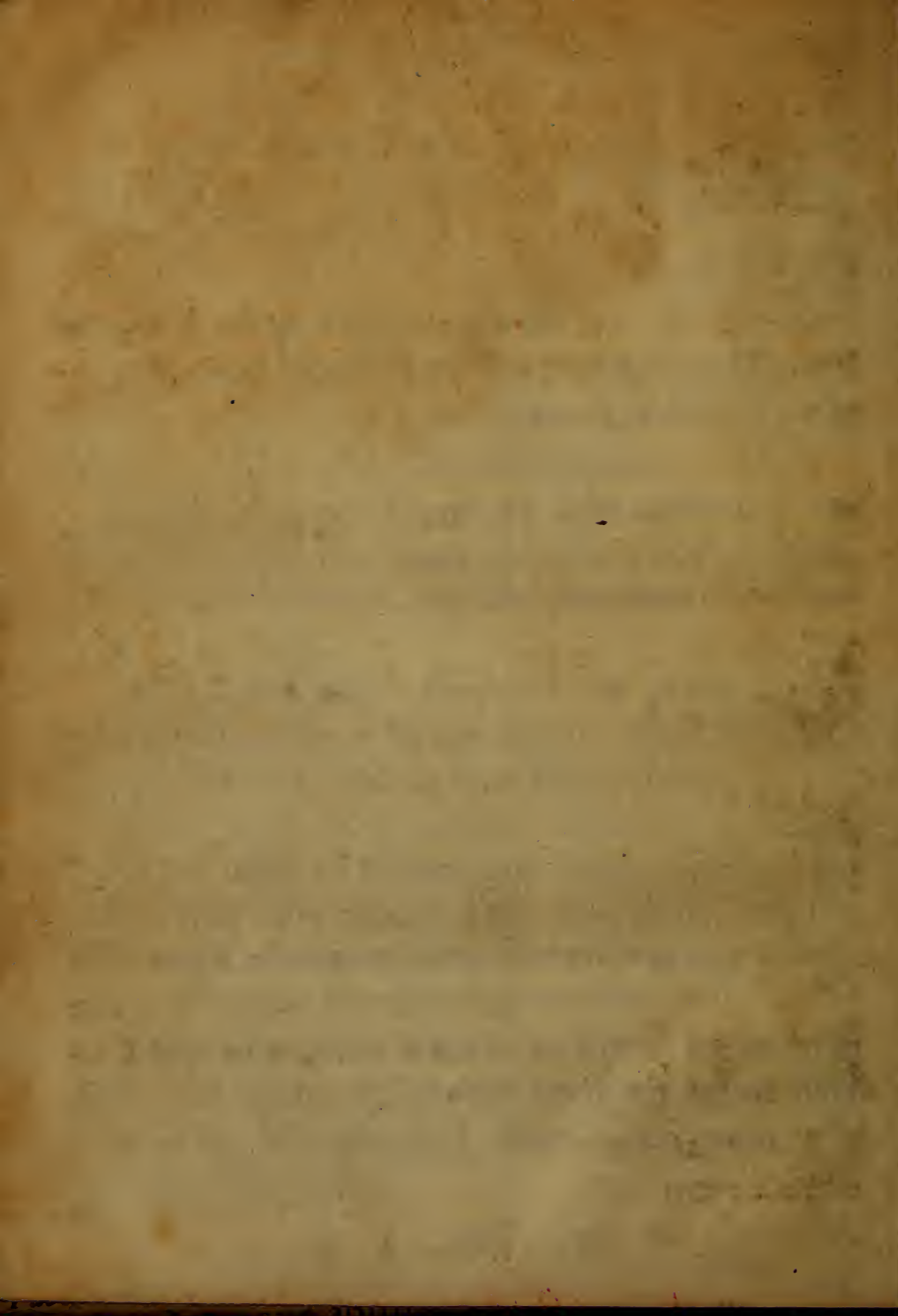
Godly [and good] men must be content in the World to bear the name and title of being Seditious, Schismatical, and the Authors of a thousand Mischiefs.

Alas, Lord, alas! they are the prime men in persecuting thee, who are seen to affect Primacy in thy Church, and to bear Rule there.

God might pardon them, whilst they simply [and for want of Knowledge] went astray: but when they have received the Truth by Inspiration and Revelation, they sin without any allowance of Favour for their Ignorance.

They who think I am in an Error, let them again and again diligently consider what hath been said, lest (haply) themselves prove to be the Men that err.





A
DISCOVRSE

CONCERNING

Liturgies,

AND THEIR

IMPOSITION.

John Owen

CE 3 Roy 94 6th 1 1662



Printed in the Year, 1662.

DISCOVER

CONCEALING

Images

AND THEIR

IMPOSITION



Printed in the Year 1822

A Discourse concerning Liturgies, and their Imposition.

C H A P. I.

The state of the Judaical Church. The Liberty given by Christ. 1. From the arbitrary Impositions of men. 2. From the Observances and Rites instituted by Moses. The continuance of their Observation in the patience and forbearance of God. Difference about them stated. Legal Righteousness and Legal Ceremonies contended for together, the Reason of it.

Although our present enquiry be merely after one part of Instituted Worship under the Gospel, and the due performance of it according to the mind of God; yet there being a communication of somelight to be obtained from the turning over of that Worship from the Mosaical, to the care and practice of the Evangelical Church, we shall look a little back unto it as therein stated, hoping thereby to make way for our clearer progress. What was the state of the Church of God amongst the Jews as to Instituted Worship, when our blessed Saviour came to make the last and perfect discovery of his mind and will, is manifest both from the appointment of that Worship in the Law of *Moses*, and the practice of it remarked in the Gospel. That the Rites and Ordinances of the Worship in the Church observed, were from the original in their nature *Carnal*, and for the number *many*, on both accounts *burthensome* and grievous to the Worshippers, the Scripture frequently declares. Howbeit the Teachers and Rulers of the Church, being grown wholly *Carnal* in their spirits, and placing their onely glory in their yoke, not being able to see to the end of the things that were to

be done away, had increased those *Institutions* both in *number* and *weight*, with sundry *Inventions* of their own, which by their authority they made necessary to be observed by their Disciples. In an equal practice of these, Divine Institutions, and Humane Inventions, did our Lord Jesus Christ finde the generality of the Church at his coming in the flesh. The former being to continue in force until the *time of Reformation*, at his Resurrection from the dead should come, both by his practice, and his teaching as a Minister of Circumcision, he confirmed and pressed frequently on the Consciences of men, from the authority of the Law-maker. The latter he utterly rejected, as introduced in an high derogation from the perfection of the Law, and the honour of him, whose Prerogative it is, to be the sole Law-giver of his Church; the only Fountain and disposer of his own Worship. And this was the first dawning of Liberty, that with the rising of this *Day-star* did appear to the burthened and languishing consciences of men. He freed them by his *Teaching* from the bondage of *Pharisaical* arbitrary Impositions, delivering their Consciences from subjection to any thing in the Worship of God, but his own immediate Authority. For it may not be supposed that when he recommended unto his Hearers an attendance unto the teaching of the Scribes and Pharisees, with an injunction to obey their directions, that he intended ought but those Commands which they gave from him; and according to his mind, whose fear they did outwardly profess; seeing that both in general and particular he did himself condemn their Traditions and Impositions; giving out a rule of liberty from them unto others in his own constant practice. Yea and whereas he would do *Civil* things in their own nature indifferent, whereunto he was by no righteous Law obliged, to avoid the offence of any which he saw might follow, *Mat. 17. 24.* yet would he not practice or give countenance unto, nay not abstain from condemning of any of their Ecclesiastical Self-invented Observances, though he saw them offended and scandalized at him, and was by others informed no lesse, *Mat. 15. 12, 13, 14* confirming his practice with that standing Rule concerning all things relating to the Worship of God; *Every plant which my heavenly*

Father.

Father hath not planted shall be rooted up. But he is yet further to carry on the work of giving *Liberty* to all his Disciples, that he might take them into a subjection to himself, and his own Authority onely. The *Aaronicall* Priesthood being the hinge on which the whole *Ceremonial* Worship turned, so that upon a change thereof, the obligation of the Law unto that worship, or any part of it, was necessarily to cease, our blessed Saviour in his death and oblation entering upon the Office, and actually discharging the great duty of his Priesthood, did virtually put an end to the whole obligation of the first Institution of Mosaical Worship. In his death was the procurement of the Liberty of his Disciples compleatly finished as unto conscience, the *supposed* Obligation of mens Traditions, and the *real* Obligation of Mosaical Institutions, being by him, (the first as a Prophet in his teaching, the last as a Priest in his offering) dissolved and taken away. From that day all the Disciples of Christ were taken under his immediate Lordship, and made free to the end of the world from all obligations in Conscience unto any thing in the Worship of God, but what is of his own Institution and Command.

This dissolution of the Obligation of the Law of Commandements contained in Ordinances, being declared by his Apostles and Disciples, became a matter of great difference and debate amongst the Jewes to whom the Gospel was first preached. Those who before had slain him in pursuit of their own charge, that he would bring in such an alteration in the Worship of God as was now divulged, were many of them exceedingly enraged at this new Doctrine; and had their prejudices against him and his way much increased, hating indeed the light, because their deeds were evil, These being obstinately bent to seek after righteousness (as it were, at least) by the works of the Law, contended for their Ceremonial works as one of the best stakes in their hedge, in whose observance they placed their chiefest confidence of their acceptance with God. But this is not all, many, who falling under powerfull convictions of his Doctrine and Miracles believed on him, did yet pertinaciously adhere to their old Ceremonial Worship. Partly for want of clear light and understanding in the Doctrine of the

Person and Office of the Messiah, partly through the power of those unspeakable prejudices which influenced their minds in reference to those Rights, which being from of old observed by their Forefathers, derived their original from God himself, (much the most noble Pleas and Pretences, that ever any of the sons of men had to insist upon, for a subjection to such a yoke, as indeed had lost all power to oblige them) they were very desirous to mix the observance of them with obedience unto those Institutions which they through the Lord Jesus had superadded to them.

Things being thus stated amongst the Jews, God having a great work to accomplish among and upon them in a short time, would not have the effect of it turn upon this Hinge meerly, and therefore in his Infinite Wisdom and Condescension waved the whole contest for a season. For whereas within the space of forty years or thereabout he was to call and gather out from the body, by the preaching of the Gospel, his Remnant according to the Election of Grace, and to leave the rest inexcusable, thereby visibly glorifying his Justice in their Temporal and Eternal ruine, it pleased him in a way of connivance and forbearance, to continue unto that people an allowance of the observation of their old Worship, until the time appointed for its utter removal and actual casting away should come. Though the original obligation in Conscience from the first institution of their Ceremonies was taken away, yet hence arose a new necessity of the observation of them, even in them who were acquainted with the dissolution of that obligation; namely from the offence and scandal of them to whom their observance was providentially indulged. On this account the Disciples of Christ (and the Apostles themselves) continued in a promiscuous observation of Mosaical Institutions, with the rest of the body of that people, until the appointed season of the utter rejection and destruction of the Apostate Churches were come. Hence many of the Ancients affirm that *James* the less, living at *Jerusalem* in great reputation with all the people for his Sanctity and Righteousness, was not to the very time of his Martyrdom known to be a Christian; which had been utterly impossible, had he totally abstained from communion with them in Legal Worship. Neither had that old controversy about the Feast of the Passover any other rise or spring, then

then the mistake of some who thought *John* had observed it as a Christian, who kept it onely as a Judaical Feast among the Jews; whence the Tradition ran strong that he observed it with them, on the fourteenth day of the Moneth, which precise time others turning it into a Christian observation, thought meet to lay aside.

Things being thus stated in the connivance and forbearance of God among the Jews, some of them not contented to use the indulgence granted to them in meer patience for the ends before mentioned, began sedulously to urge the Mosaical Rites upon all the Gentiles that were turned unto God. So making upon the matter the Preaching of the Gospel to be but a new way of proselyting men unto Judaism. For the most part it appears, that it was not any mistake or unacquaintedness with the Liberty brought in by Christ, that made them engage in this quarrel for *Moses*, but that indeed being themselves carnal, and notwithstanding the outward Name of Christ, seeking yet for righteousness by the Law, they esteemed the observation of the Ceremonies indispensably necessary unto Salvation. This gave occasion unto *Paul*, unto whom the Apostleship of the Gentiles was in a special manner committed, to lay open the whole mystery of that Liberty given by Christ to his Disciples from the Law of *Moses*, as also the pernicious effects which its observance would produce upon those principles which were pressed by the Judaical Zealots. Passing by the peculiar dispensation of God towards the whole Nation of the Jews, wherein the Gentile Believers were not concerned; as also that determination of the case of scandal made at *Jerusalem*, *Acts* 15. and the temporary rule of Condescension as to the abridgment of Liberty in some particulars agreed unto thereupon, he fully declares that the time of the *Appointment* was come, that there was no more power in the Law of their Institutions to bind the Consciences of men, and that it was not in the power of all the men in the world, to impose the observation of them, or any like unto them, upon any one though the meanest of the Disciples of Jesus Christ. The mind of Christ in this matter being fully made known, and the Liberty of his Disciples vindicated, various effects in the minds of men ensued thereupon. Those who were in their inward principle themselves carnal, notwithstanding their outward profession of the Gospel, delighting in, and setting on an outward ceremonious Worship, continued to oppose him

him with violence and fury. Those who with the profession of the Lord Christ had also received the Spirit of Christ, and were by him instructed as in the perfection of righteousness, so in the beauty and excellency of the Worship of the Gospel, rejoiced greatly in the Grace and Priviledge of the purchased Liberty. After many contests this controversie was buried in the ruines of the City and Temple, when the main occasion of it was utterly taken away.

By these degrees were the Disciples of Christ put into a complete actual possession of that Liberty which he had *preached* to them and purchased for them; being first delivered from any conscientious subjection to the Institutions of men, and then to the temporary Institutions of God which concerned them not, they were left in a dependance on, and subjection unto himself alone, as to all things concerning worship; in which state he will assuredly continue and preserve them to the end of the world, under the guidance and direction of those Rules for the use of their Liberty which he has left them in his Word. But yet the principle of the difference before mentioned, which is fixed in the minds of men by Nature, did not die together with the controversie that mainly issued from it. We may trace it effectually everting it self in succeeding Ages. As Ignorance of the Righteousness of God with a desire to establish their own, did in any take place, so also did endeavours after an outward Ceremonious worship: For these things do mutually further and strengthen each other. And commonly proportionable unto mens darkness in the mystery of the Righteousness of God in Christ, is their zeal for a worldly Sanctuary and carnal Ordinances. And such hath been the force and efficacy of these combined Principles in the minds of carnal men, that under the profession of Christianity, they reduced things (in the *Papacy*) to the very state and condition, wherein they were in Judaism at the time of Reformation; the main Principle in the one and the other Church in the Apostacy, being *Legal Righteousness*, and an unsupportable yoke of Ceremonious observances in the Worship of God. And generally in others the same Principles of *Legal Righteousness* and a Ceremonious Worship have their prevalency in a just proportion, the latter being regulated by the former: And where by any means the former is everted, the latter for the most part falls of its own accord; yea, though riveted in the minds of men by
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other prejudices also. Hence when the soul of a Sinner is effectually wrought upon by the preaching of the Gospel, to renounce himself and his own *righteousness*, and being truly humbled for sin, to receive the Lord Christ by Faith, as made unto him of God *Wisdom, Righteousness, Sanctification, and Redemption*, there needs for the most part little arguing to dissuade him from resting in, or laying wait upon an out-side pompous Worship; but he is immediately sensible of a delivery from its yoke, which he freely embraceth. And the reason hereof is, because that good Spirit by whom he is enabled to believe and receive the Lord Jesus Christ, gives him also an Acquittance with, and an experience of the Excellency, Glory, and Beauty of that spiritual Communion with God in Christ, whereunto Believers are called in the Gospel, which discovers the emptiness and uselessness of all, which before perhaps he admired and delighted in. For where the Spirit of Christ is, there is Liberty. And these things of seeking a Righteousness in Christ alone, and delighting in spiritual Communion with God, exercising it self onely in the wayes of his own appointment, do inseparably proceed from the same Spirit of Christ; as those before mentioned from the same Principle of Self and Flesh.

CHAP. II.

The Disciples of Christ taken into his own disposal. General things to be observed about Gospel Institutions. Their number small. Excess of mens Inventions. Things instituted brought into a Religious Relation by the Authority of Christ. That Authority is none other. Suitableness in the matter of Institutions to be designed to their proper significancy. That discoverable onely by infinite Wisdom. Abilities given by Christ for the Administration of all his Institutions. The way whereby it was done, Eph. 9. 7, 8. Several Postulata laid down. The sum of the whole state of our Question in general.

WE have brought unto, and left the Disciples of Jesus Christ in the hand and sole disposal of him their Lord and Master, as to all things which concern the Worship of God, and how he hath disposed of them we are in the next place to
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consider. Now he being the Head, Lord, and onely Law-giver of his Church, coming from the bosome of his Father, to make the last Revelation of his Mind and Will, was to determine and appoint that Worship of God in and by himself, which was to continue to the end of the world. It belongeth not unto our purpose to consider distinctly and apart all the several Institutions which by him were ordained. We shall onely observe some things concerning them in General that will be of use in our progress, and so proceed to the Consideration of that Particular about which we are in Disquisition of his Mind and Will. The Worship of God is either Moral and Internal, or External and of Sovereign or arbitrary Institution. The former we do not now consider, nor was the ancient original fundamental Obligation unto it altered or dissolved in the least by the Lord Christ. It was as unto superadded Institutions, of outward Worship, which have their foundation and reason in Sovereign Will and Pleasure, that he took his Disciples into his own disposal, discharging them from all Obligations to ought else whatever, but onely what he should appoint. Concerning these, some few considerations will lead us to what in this Discourse we principally intend. And the First is, That they were *few, and easie to be observed*. It was his Will and pleasure, that the Faith and Love of his Disciples should in some few Instances be exercised in a willing ready subjection to the impositions of his Wisdom and Authority. And their service herein he doth fully recompence, by rendring those his Institutions blessedly useful to their spiritual advantage. But he would not burden them with Observances either for *nature or number*, like or comparable unto them from which he purchased them Liberty. And herein hath the practise of succeeding Ages put an excellent lustre upon his Love and Tenderness. For whereas he is the Lord of his Church, to whom the Consciences of his Disciples are in an unquestionable subjection, and who can give Power and Efficacy to his Institutions to make them useful to their Souls? Yet when some of their Fellow-servants came, I know not how, to apprehend themselves enabled to impose arbitrarily their Appointments, for reason seeming good to their wisdom, they might have been counted moderate, if they had not given above ten Commandments, for his one. *Bellarmino* tells us indeed, that the Laws and Institutions of the Church that absolutely bind all Christians, so that they sin if they omit their

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Observation, are upon the matter but *four*; namely, to observe the Fasts of Lent and Ember-weeks, to keep the Holy dayes, Confession once a year, and to Communicate at Easter: *De Rom. Pontif. lib. 4. cap. 18.* But whereas they double the number of the sacred Ceremonies instituted by Christ, and have every one of them a great number of subservient Observations attending on them; so he must be a stranger to their Councils, Cannon-laws, and practises that can believe his insinuation.

Again, as the Institutions and Ordinances of Christ in the outward Worship of God, whose sole foundation was in his will and pleasure, were few and easie to be observed, being brought into a relation of Worship unto God by vertue of his institution and command, without which no one thing in their kind can do so more then another; so they were for the matter of them such as he knew had an *aptnesse* to be serviceable unto the significancy whereunto they were appointed by him, which nothing but infinite wisdom can judge of. And this eternally severs them from all things of mens inventions, either to the same purpose, or in the same way to be used. For as whatever they shall appoint in the Worship of God, can have no significancy at all as unto any spiritual end, for want of a Christ-like Authority in their Institution, which alone can add that significancy to them, which in themselves without such an appointment they have not; so they themselves want wisdom to chuse the things which have any fitnessse or aptitude to be used for that end, if the Authority were sufficient to introduce with them, such a significancy. There is nothing they can in this kind fix upon, but as good reason as any they are able to tender for the proof of their Expedience unto the end proposed to them, will be produced to prove them meet for a quite other signification and purpose, and the contrary unto them, as least things diverse to them, be asserted with as fair pretences, as meet to be used in their place and room.

But that which we principally shall observe in and about Christs Institutions of Gospel Worship, is the Provision that he made for the Administration of it acceptably unto God. It is of the Instituted Worship of his Publick Assemblies that we treat. The chiefeſt acts and parts thereof may be referred to these three Heads, *Preaching of the Word, Administration of the Sacraments, and the Exercise of Discipline*; all to be performed with Prayer and Thanksgiving. The Rule for the administration of these

things so far as they are purely of his Institution, he gave his Disciples in his appointment of them. Persons also he designed to the regular administration of these his holy things in the Assemblies of his Saints; namely, Pastors and Teachers to endure to the end of the world, after those of an extraordinary employment under him, were to cease. It remaineth then to consider how the *Persons* appointed by him unto the Administration of these Holy Things in his Assemblies, and so to the discharge of the whole publick Worship of God, should be enabled thereunto, so as the end by him aimed at of the Edification of his Disciples, and the Glory of God might be attained. Two ways there are whereby this may be done. First by such Spiritual Abilities for the discharge and performance of this whole work as will answer the mind of Christ therein, and so serve for the end proposed. Secondly, By the prescription of a form of words whose reading and pronounciation in these administrations should outwardly serve as to all the ends of the Prayer and Thanksgiving required in them, which they do contain. Its evident that our Saviour fixt on the former way; whar he hath done as to the latter, or what his mind is concerning it, we shall afterwards enquire,

For the first, as in many other places so signally in one the Apostle acquaints us with the course he has taken, and the Provision that he hath made, namely, *Ephes. 4. 7, 8, 11, 12, 13, 14, 15, 16. Unto every of us is given Grace, according to the measure of the gift of Christ. Wherefore he saith when he Ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some Apostles, some Prophets, and some Evangelists, and some Pastors and Teachers for the perfecting of the Saints for the work of the Ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, &c.* The thing aimed at is the bringing of all the Saints and Disciples of Christ, the whole Church, to that measure and perfection of Grace which Christ hath assigned to them in this world, that they may be meet for himself to receive in glory. The means whereby this is to be done and effected, is the faithful, regular, and effectual discharge of the work of the Ministry, unto which the administration of all his Ordinances and Institutions do confessedly belong. That this work may be discharged in an orderly
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manner to the end mentioned, he has granted unto his Church, the Offices mentioned to be executed by persons variously called thereunto according to his mind and will.

The onely enquiry remaining is, how these persons shall be enabled for the discharge of their Office, and so accomplishment of the work of the Ministry. This he declares is by the communication of grace and spiritual gifts from heaven unto them by Christ himself. Here lyeth the spring of all that followeth; the care hereof he hath taken upon himself unto the end of the world. He that enabled the shoulders of the Levites to bear the Ark of old, and their arms to slay the sacrifices, without which natural strength those carnal ordinances could not have been observed (nor was the Ark to be carried for a supply of defect of ability in the Levites) hath upon their removal, and the Institution of the Spiritual Worship of the Gospel, undertaken to supply the administratours of it with spiritual strength and abilities for the discharge of their work, allowing them supply of the defect of that which he hath taken upon himself to perform. I suppose then that these ensuing will seem but reasonable Propositions.

1. That the means which Jesus Christ hath appointed for the attaining of any end is every way sufficient for that purpose whereunto it is so appointed: his wisdom exacts our consent to this proposition.

2. That what he hath taken upon himself to perform unto the end of the world, and promised so to do, that he will accomplish accordingly; here his faithfulness requires our assent.

3. That the communication of spirituall gifts and graces to the Ministers of the Gospel is the provision that Christ hath made for the right discharge of the work of their Ministry, unto the edification of his Body. This lyes plain in the Text.

4. That the exercise and use of those gifts in all those administrations for which they are bestowed, are expected and required by him. The nature of the thing it self, with innumerable testimonies confirm this truth also.

5. That it is derogatory to the glory, honour and faithfulness of the Lord Jesus Christ to affirm that he ceaseth to bestow gifts for the work of the Ministry, whilst he continueth and requireth the

the exercise and discharge of that work. What hath befallen men, or doth yet befall them through the wretched sloth, darkness and unbelief, which their willfull neglect of dependence on him, or of stirring up, or improving of what they do receive from him, and the mischiefs that have accrewed to the Church by the Intrusion of such persons into the Place and Office of the Ministry as were never called nor appointed by him thereunto, are not to be imputed unto any failing on his part, in his promise of dispensing the gifts mentioned to the end of the world. Of which several Positions we shall have some use in our further progress.

Our Lord Jesus Christ then having delivered his Disciples from the yoke of Mosaical Institutions which lay upon them from of old, as also from being intangled in their consciences by or from any inventions of men imposed on them, giving them Rules for the practice of the Liberty whereunto by him they were vindicated, taking them for the future into his own sole disposal in all things concerning the Worship of God, he appoints in his Sovereign Authority both the Ordinances which he will have alone observed in his Church, and the Persons by whom they are to be administered, furnishing them with spiritual abilities to that end and purpose, promising his presence with them to the end of the world, commands them to set such in his Name and Strength in the way and unto the work that he hath allotted to them.

That now which on this Foundation we are further to enquire into is, whether over and above what we have recounted, our Saviour hath appointed, or by any ways given allowance unto the framing of a stinted Form of Prayers and Praises to be read and used by the Administratours of his Ordinances in their Administration of them; or whether the prescription and imposing of such a Form or Liturgy upon those who Minister in the Church, in the Name and Authority of Christ, be not contrary to his mind, and cross to his whole design, for perpetuating of his Institutions to the end of the world, in due order and manner. And this we shall do; and withall discover the Rise and Progress which such Liturgies have had, and made in the Church of God.

C H A P. III.

Of the Lords Prayer, and what may be concluded from thence, as to the Invention and Imposition of Liturgies in the publick worship of God. The Liberty whereunto Christ vindicated, and wherein he left his Disciples.

THe first plea used to give countenance unto the composing and imposing of Liturgies, is taken from that act of our Saviour himself, who upon the request of his Disciples composed for them a Form of Prayer, which being recorded in the Gospel, is said to have the force of an Institution, rendring the observation or use of that Form a necessary duty unto all believers to the end of the world. And this Plea is strengthened by a discovery which some learned men say they have made, namely that our blessed Saviour composed this Form which he delivered to his Disciples, out of such other Forms as were then in ordinary use among the Jewes; whereby (they say) he confirmed that practice of prescribing Forms of Prayer among them; and recommended the same course of proceeding, by his so doing unto his Disciples. Now though it be very hard to discover how upon a supposition that all which is thus suggested is the very truth, any thing can be hence concluded to the justification of the practice of imposing Liturgies, now enquired into; yet that there may be no pretence left unto a plea, though never so weak and infirm, of such an extract as this lyes claim unto, it will be necessary to consider the severals of it. It is generally apprehended that our Saviour in his prescription of that Form of Prayer unto his Disciples did aim at two things. 1. That they might have a summary Symbole of all the most excellent things they were to ask of God in his Name, and so a Rule of squaring all their desires and supplications by. This end all universally concur in: and therefore *Matthew* considering the Doctrinal nature of it, gives it a place in the first recorded Sermon of our Saviour, by way of anticipation, and

and mentions it not when he comes to the time wherein it was really first delivered by him. 2. For their benefit and advantage, together with other intercessions that they should also use the repetition of those words, as a prescript Form wherein he had comprized the matter of their Requests and Petitions. About this latter, all men are not agreed in their Judgements, whether indeed our Saviour had this aim in it or no. Many Learned men suppose that it was a supply of a Rule and Standard of things to be prayed for, without prescribing to them, the Use or Rehearsal of that Form of words that he aimed at. Of this number are *Musculus*, *Grotius*, and *Cornelius à Lapide*, with many others; but it may suffice to intimate that some of all sorts are so minded. But we shall not in the case in hand make use of any Principle so far obnoxious unto common prejudice, as experience proves that opinion of those Learned men to be. Let it therefore be taken for granted, that our Saviour did command that Form to be repeated by his Disciples; and let us then consider what will regularly ensue thereupon. Our Saviour at that time was Minister of the Circumcision, and taught the Doctrine of the Gospel under and with the Observation of all the Worship of the Judaical Church. He was not yet glorified, and so the Spirit was not as yet given; I mean that Spirit which he promised unto his Disciples, to enable them to perform all the Worship of God by him required at their hands, whereof we have before spoken. That then which the Lord Jesus prescribed unto his Disciples for their present practise in the Worship of God, seems to have belonged unto the Oeconomy of the old Testament. Now to argue from the prescription of, and outward helps for the performance of the Worship of God under the old Testament, unto a necessity of the like or the same under the New, is upon the matter to deny that Christ is ascended on high, and to have given spiritual Gifts unto men, eminently distinct from, and above those given out by him under the Judaical Pedagogy. However their boldness seems unwarrantable, if not intollerable, who to serve their own ends upon this Prescription of his, do affirm that our Lord Jesus Composed this Form out of such as were then in common use among the Jews. For as the proof their Assertion which they insist on, namely the finding of some of the things expressed in it, or Petitions of it in the Writings of the Jews, the eldest whereof is some hundreds of years younger then this

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Prayer it self, is most weak and contemptible; so the affirmation it self is exceeding derogatory to the glory and honour of his Wisdom, assigning unto him a work so unnecessary and trivial, as would scarce become a man of ordinary Prudence and Authority. But yet to carry on the work in hand, let it be supposed that our Saviour did command that Form of Prayer out of such as were then customarily used among the Jews, which is false, and asserted without any colour of proof, also that he prescribed it as a Form to be Repeated by his Disciples, which we have shewn many very eminently Learned men to deny; and that though he prescribed it as a Minister to the Judaical Church, and to his Disciples whilst Members of that Church, under the Oeconomy of the old Testament, not having as yet received the Spirit and Gifts of the New, yet that he did it for the use and observance of his Disciples to the end of the World, and that not as to the objective regulation of their Prayers, but as to the repetition of the words; yet it doth not appear how from all these Concessions any Argument can be drawn to the Composition and Imposition of Liturgies, whose Rise and Nature we are enquiring after. For it is certain, that our Saviour gives this direction for the end which he intends in it, not primarily as to the Publick Worship of the Assemblies of his Disciples, but as to the guidance of every individual Saint in his private Devotion, *Math. 6. 6, 8.* Now from a Direction given unto private Persons, as to their private deportment in the Discharge of any Religious Duty, to argue unto a prescription of the whole Worship of God in publick Assemblies, is not safe. But that we may hear the Argument drawn from this act of our Saviour speak out all that it hath to offer, let us adde this also to the fore-mentioned Presumptions, that our Saviour hath Appointed and Ordained, that in the Assemblies of his Disciples in his Worship by him required, they who Administer in his Name in and to the Church, should repeat the words of this Prayer, though not peculiarly suited to any one of his Institutions, what will thence be construed to ensue? why then it is supposed that this will follow; that it is not only lawful, but the duty of some men to Compose other Forms, an hundred times as many, suited in their Judgment to the due Administration of all Ordinances of Worship in particular, imposing them on the Evangelical Administrators of those Ordinances, to be read by them, with a severe interdiction of

the use of any other Prayers in those Administrations. *Bellarmino de Pont. Rom. lib. 4. cap. 16.* argues for the necessity of the Observation of Rites indifferent, when once commanded by the Church, from the necessity of the Observation of Baptism, in its self a thing indifferent, after it was commanded by Christ. Some think this is not to Dispute but Blaspheme. Nor is the Inference before mentioned of any other Complexion. When it shall be made to appear that whatever it was lawful for the Lord Christ to do, and to prescribe to his Church and Disciples in reference to the Worship of God, the same, or any thing of the like nature, it is lawful for men to do, under the pretence of their being invested with the Authority of the Church, or any else whatever, then some colour will be given to this Argument; which being raised on the tottering suppositions before mentioned, ends in that which seems to deserve an harder name, then at present we shall affix unto it.

And this is the state and condition wherein the Disciples of Christ were left by himself, without the least intimation of any other Impositions in the Worship of God to be laid upon them. Not in any thing, or by any act of his did he intimate the necessity, or lawful use of any such Liturgies as these which we are enquiring after, or prescribed and limited Forms of Prayers or Praises to be used or read in the publick administration of Evangelical Institutions, but indeed made provision rendering all such prescriptions useles; and became they cannot be made use of, but by rejection of the Provision by himself made, unlawful.

C H A P. IV.

Of the Worship of God by the Apostles. No Liturgies used by them, nor in the Churches of their plantation. Argument from their practice. Reasons pleaded for the use of Liturgies. Disabilities of Church Officers for Gospel Administrations to the edification of the Church. Uniformity in the Worship of God. The practice of the Apostles as to these pretences considered. Of other Impositions. The Rule given by the Apostles. Of the Liturgies falsely ascribed unto some of them.

OUr next enquiry is after the practise of the Apostles, the best interpretation of the mind of the Lord Jesus Christ, as to the Agenda of the Church, or what he would have done therein

therein in the Worship of God, and how. That one end of their being furnished with the Spirit of Christ, was the right and due administration of his Ordinances in his Church, to the edification of his Disciples, I suppose will not be denied. By virtue of his assistance, and the gifts from him received, they discharged this part of their duty accordingly. That they used any Liturgies in the Church Worship wherein they went at any time before the Disciples, cannot with any colour of proof be pretended. The Scripture gives us an account of many of their Prayers, of none that were a Repetition of a Form. If any such were used by them, how came the memory of them utterly to perish off the Earth? Some indeed of the Ancients say that they used the Lords Prayer in the Consecration of the Eucharist, which by others is denied, being in its self improbable, and the Testimonies weak that are produced in behalf of its Assertion. But as hath been shewed, the use of that Prayer no way concerns the present Question. There are no more Christs but one; to us there is one Lord Jesus Christ. For him who hath affirmed, that it is likely they *used Forms* of Prayer and *Hymns* composed for them by Saint *Peter*, I suppose he must fetch his Evidence out of the same Authors that he used, who affirmed that Jesus Christ himself went up and down *singing Mss.*

The practice then of the Apostles is not, as far as I know, by any sober and learned Persons controverted in this matter. They administered the holy things of the Gospel, by virtue of the holy Gifts they had received. But they were Apostles. The enquiry is, what Directions and Commands they gave unto the Bishops or Pastors of the Churches which they planted, that they might know how to behave themselves in the House and VVorship of God. VVhatever they might do in the discharge of their duty by virtue of their extraordinary Gifts, yet the case might be much otherwise with them, who were intrusted with ordinary Ministerial Gifts onely. But we do not find that they made any distinction in this matter between themselves and others. For as the Care of all the Churches was on them, the duties whereof they were to discharge by virtue of the Gifts they had received, according to their Commission empowering them thereunto, so to the Bishops of particular Churches, they gave charge to attend unto the administration

of the holy things in them, by vertue of the Gifts they had received to that purpose, according to the limits of their Commission. And upon a supposition that the Apostles were enabled to discharge all Gospel Administrations to the edification of the Church, by vertue of the Gifts they had received, which those who were to come after them in the performance of the same Duties, should not be enabled unto, it cannot be imagined but that they would have provided a supply for that want and defect themselves; and not have left the Church halt and maimed to the Cure of those men, whose weakness and unsuitness for the Duty was its Disease. So then neither did the Apostles of our Lord Jesus Christ use any Liturgies, in the sense spoken of, in their administration of the Worship Instituted by him in his Church, nor did they Prescribe or Command any such to the Churches, or their Officers that were planted in them; nor by any thing intimate the usefulness of any such Liturgy, or Form of publick Worship as after Ages found out and used.

Thus far then is the Liberty given by Christ unto his Church preserved intire, and the Request seems not immodest that is made for the Continuance of it. When men cry to God for the Liberty in his Worship, which was left unto them by Christ and his Apostles, he will undoubtedly hear, though their Fellow servants should be deaf to the like Requests made unto them: And truly they must have a great Confidence in their own Wisdom and Sufficiency, who will undertake to Appoint and Impose on others the Observation of things in the Worship of God, which neither our Lord Jesus, nor his Apostles did appoint or impose.

Two things are principally pretended as Grounds of the Imposition of publick Liturgies. *First*, The disability of the present Ministers of the Churches to Celebrate and administer the Ordinances of the Gospel to the honour of God, and Edification of the Church without the use of them. *Secondly*, The great importance of Uniformity in the Worship of God, not possibly to be attained, but by vertue of this expedient. I desire to know whether these Arguments did occur the consideration of the Apostles or no: If they shall say they did; I desire to know why they did not make upon them the Provision now judged necessary, and whether those that so do, do not therein pre-

ferre

ferre their wisdom and care for the Churches of God, unto the wisdom and care of the Apostles. If it shall be said, that the Bishops or Pastors of the Churches, in their dayes had abilities for the discharge of the whole work of the Ministry without this relief, so that the Apostles had no need to make any such supply. I desire to know from whom they had these abilities; If it be said that they had them from Jesus Christ, I then shall yet also further ask, whether ordinary Bishops or Pastors had any other Gifts from Jesus Christ, but what he promised to bestow on ordinary Bishops and Pastors of his Churches; it seems to me that he bestowed no more upon them then he promised to bestow, *viz.* Gifts for the Work of the Ministry, with an especial regard to that outward condition of his Churches, whereunto by his providence they were disposed. It will then in the next place be enquired, whether the Lord Jesus Christ promised to give any other Gifts to the ordinary Bishops and Pastors of the Churches in those dayes, then he promised to all such Officers in his Church to the end of the World. If this appear to be the state of things, that the Promise by vertue whereof they received those gifts and abilities for the discharge of their duty, which rendred the Prescription of Liturgies needless, as to the first Ground of them pretended; did and do equally respect all that succeed in the same Office and Duty, according to the mind and will of Christ unto the end of the World, is not the pretended necessity derogatory to the glory of the faithfulness of Jesus Christ, as plainly intimating that he doth not continue to fulfil his Promise; or at least a full declaration of mens unbelief, that they do not, nor will depend upon him for the accomplishment of the same. Thus the first pretended Ground of the necessary use of such Liturgies as we speak of, endeth in a reflection upon the honour of our Lord Jesus, or a Publication of their own Unbelief, and Apostacy.

The *Second* is like the former. It will not, I suppose, be denied but that the Apostles took care for the Unity of the Churches, and for that Uniformity in the Worship of God which is acceptable unto him. Evidence lyes so full unto it in their Writings, that it cannot be denied. Great weight every where they lay upon this duty of the Churches, and propose unto them the wayes whereby it may be done, with multiplied Commands and Exhortations.

tations to attend unto them. Whence is it then that they never once intimate any thing of that which is now pressed, as the only *medium* for the attaining of that end? It cannot but seem strange to some, that this should be the only expedient for that Uniformity which is acceptable unto God; and yet not once come into the thoughts of any of the Apostles of Christ, so as to be commended unto the Churches for that purpose. Considering the many Treacheries that are in the hearts of men, and the powerfull workings of unbelief under the most solemn outward Professions, I fear it will appear at the last day, that the true rise of most of the Impositions on the Consciences of men, which on various pretences are practised in the World, is from the secret thoughts that either Christ doth not take that Care of his Churches, nor make that supply unto them of spiritual abilities for the work of the Ministry, which he did in the days of old; or that men are now grown wiser then the Apostles, and those who succeeded them in the administration of the things of God, and so are able to make better provision for attaining the end they professedly aimed at, then they knew how to do.

The Heathen I confess thought Forms of Prayer to a means of preserving an uniformity in their Religious Worship. Hence they had a solemn Form for every publick action; yea, for those Orations which the Magistrates had unto the People. So *Levinus* informs us, that when *Sp. Posthumius* the Consul was to speak unto the People about the wickednesses that were perpetrated by many under the pretence of some *Bacchanalian* superstition, he gave them an account of the usefulness of the *Solenne precatio-nis carmen*, which he had recited to keep out, and prevent such differences about their Religion as were then fallen out, *lib. 39. Concione advocata cum Solenne precatio-nis carmen, quod presari pri-usquam populum alloquamur, Magistratus solent, peregrisset Consul, ita capit. Nulli unquam concioni, Quirites, tam non solum apta, sed etiam necessaria hac solennis Deorum comprecatio fuit, qua nos admoneret, hos esse Deos quos colere venerari, precarique Majores vestri instituisent, non illos, &c.* But I hope we shall not preferre their Example and Wisdome before that of our Lord Christ, and his Apostles.

Were prejudices removed, and self-interests laid out of the way, a man would think there were not much more necessity for the determination of this difference; Christ, and his Apostles, with

wish the Apostolical Churches, knew no such Liturgies. At least it seems as was said not an unreasonable request to ask humbly and peaceably at the hands of any of the sons of men, that they would be pleased to allow unto Ministers of the Gospel that are found in the Faith, and known so to be, who will willingly submit the tryal of their Ministerial abilities to the Judgement of any who are taught of God, and enabled to discern of them aright, that Liberty in the Worship of God which was confessedly left unto them by Christ and his Apostles. But the state of things is altered in the World. At a Convention of the Apostles and others, wherein the holy Ghost did peculiarly preside, when the Question about Impositions was agitated, it was concluded that nothing should be imposed on the Disciples but what was necessary for them to observe antecedently to any Impositions, *Acts 15. 28.* necessary though not in their own nature, yet in the posture of things in the Churches, necessary to the avoidance of scandal, whereby the observation of that injunction was to be regulated. Nor was there among the things called necessary the Imposition of any one thing positively to be practised by any of the Disciples in the Worship of God, but onely an abridgement of their Liberty in some few external things, to which it did really extend. But that Spirit of Wisdom, Moderation, and Tenderness whereby they were guided being rejected by men, they began to think that they might multiply Impositions as to the positive practice of the Disciples of Christ in the Worship of God at their pleasure, so that they could pretend that they were indifferent in themselves before the Imposition of them, which gives as they say, a necessity to their Observations; which proceeding must be left to the Judgement-seat of Jesus Christ, *Matth. 23. 45.*

It is not worth our stay to consider what is pretended concerning the antiquity of Liturgies, from some yet extant that bear the Names of some of the Apostles or Evangelists. There is one that is called by the Name of *James*, printed in Greek and Latine; another ascribed unto *Peter*, published by *Lindanus*; one also to *Matthew*, called the *Æthiopic*; another to *Mark*, which are in the Bible *P. P.* And pains have been taken by *Santafus*, *Pavelius* and others, to prove them genuine; but so much in vain as certainly nothing could be more. Nor doth *Baronius* in their lives dare ascribe any such thing unto them. We need not any

longer stay to remove this Rubbish out of our way. They must be strangers to the Spirit, Doctrine, and Writings of the Apostles, who can impose such Trash upon them, as these Liturgies are stuffed withall? The common use of words in them not known in the Ages of the Apostles, nor of some of them ensuing; The parts in them whose Contrivers and Framers are known to have lived many Ages after; The mentioning of such things in them, as were not once dreamed of in the dayes whereunto they pretend, The remembrance of them in them as long before them deceased, who are suggested to be their Authours. The preferring of other Liturgies before them when once Liturgies came in use, with a neglect of them; which the utter silence of the first Christian Writers, Stories, Councils concerning them, do abundantly manifest that they are plainly Suppositions, of a very late Fraud and Invention. Yea, we have testimonies clear enough against this pretence. In *Gregor. lib. 7. Epist. 63.* *Alcuinus, Amatorius, Rabanus, lib. P. P. tom. 10.* with whom consent *Walafridus, Strabo, Rupertus Titiensis, Berno, Radulphus Tangrensis*, and generally all that have written any thing about Liturgies in former days, many of whom shew how, when, and by whom the several parts of that Publick Form which at length signally prevailed were invented and brought into use.

C H A P. V.

The practice of the Churches in the first three Centuries as to Forms of Publick Worship. No set Forms of Liturgies used by them. The Silence of the first Writers concerning them. Some Testimonies against them.

IT is not about stinted Forms of Prayer in the Worship and Service of God, by those who of their own accord do make use of that kind of Assistance, judging that course to be better then any thing they can do themselves in the discharge of the work of the Ministry, but of the Imposition of Forms on others who desire to stand fast in the Liberty with which Christ hath made them Free, that we enquire. This Freedome we have manifested to have been purchased for them by the Lord Jesus, and the use of it continued by the Apostles in their own practice, and to the Churches

Churches planted by themselves. And this will one day appear to have been a sufficient Plea for the maintenance of that Liberty to the end of the world. Now though what is purely matter of Fact among the succeeding Churches, be not so far Argumentative as to be insisted on as a Rule exactly binding us to the imitation of it; yet it is deservedly worthy of great Consideration, and not hastily to be rejected, unless it be discovered to have been diverse from the Word whereunto we are bound in all things to attend. We shall therefore make some enquiry into the practice of those Churches, as to this matter of prescribing of Forms of Prayer in publick Church Administrations, so farre as any thing thereof is by good Antiquity transmitted unto us.

Our first Enquiry shall be into the three first Centuries, wherein confessedly the streams of Gospel Institutions did run most clear and pure from humane mixtures, then in those following, although few of the Teachers that were of Note do escape from Animadversions from those that have come after them. It cannot be denied but that for the most part the Churches and their Guides within the space of the time limited, walked in the paths marked out for them by the Apostles, and made conspicuous by the Footsteps of the first Churches planted by them. It doth not then appear, for ought as I can yet discover, that there was any attempt to Invent, Frame and Compose any Liturgies or prescribed Forms of administering the Ordinances of the Gospel, exclusive to the discharge of that duty by vertue of spiritual Gifts received from Jesus Christ, much less for an Imposition of any such Forms on the Consciences and Practice of all the Ministers of the Churches within the time mentioned. If any be contrary minded, it is incumbent on them to evince their Assertion by some instances of unquestionable Truth. As yet, that I know of, this is not performed by any. *Baronius ad An. Christi* 58. num. 102, 103, 104. &c. treating expressly of the publick Prayers of the Ancient Christians, is wholly silent as to the use of any Forms amongst them; though he contends for their Worshipping towards the East, which custome when it was introduced, is most uncertain: but most certain that by many it was immoderately abused, who expressly worshipped the Rising Sun; of which abominable Idolatry among Christians, *Leo* complains *Serm. 7. De Nativitate*. Indeed the Cardinal *ad An.* 63. 12, 17. faintly contends

rends, that some things in the Liturgy of *James* were composed by him, because some passages and expressions of it are used by *Cyril of Jerusalem* in his *Mystagog.* 5. But whereas *Cyril* lived not within the time limited unto our Enquiry, and those Treatises are justly suspected to be suppositions, nor is the Testimony of that Liturgy, once cited or mentioned by him, the weakness of this insinuation is evident. Yea, it is most probable that whosoever was the Composer of that forged Liturgy, he took those Passages out of those reputed Writings of *Cyril*, which were known in the Church long before the name of the other was heard of. I know no ground of expectation of the performance of that, which as yet men have come short in, namely, in producing Testimonies for the use of such Liturgies as we are enquiring after, considering the diligence, ability, and interest of those have been already engaged in that enquiry. Now the silence of those, who in all probability would have given an account of them, had any such been in use in their dayes, with the description they gave us of such a performance of the Worship of God in the Assemblies of Christians, as is inconsistent with, and exclusive of such prescribed Forms as we treat of, is as full an evidence in this kind as our negative is capable of. In those golden Fragments of Antiquity which we have preserved by *Ensebius*, I mean the Epistles of the Church of *Smyrna*, about the Martyrdome of *Polycarpus*, and of the Churches of *Vienna* and *Lyons*, concerning their Persecution, we have not the least intimation of any such Forms of Service. In the Epistle of *Clemens*, or the Church of *Rome* to the Church of *Corinth*, in those of *Ignatius*, in the Writings of *Justin Martyr*, *Clemens*, *Tertullian*, *Origen*, *Cyprian*, and their Contemporaries, there is the same silence concerning them. The *Pseudopographical* Writings that bear the Names of the men of those dayes, with any pretence of considerable Antiquity, as the *Canons of the Apostles*, *Quaestiones ad Orthodoxos*, *Dionysius Hierarch.* *Divin. Nom.* will not help in the cause. For though in some of them there are Prayers mentioned, and that for and about such things as were not in *Rerum Natura*, in the dayes wherein those persons lived, unto whose Names they are falsely ascribed; yet they speak nothing to the point of Liturgies as stated in our enquiry. Something I confess may be found in some of the Writings, of some one or two of those of the third Century, intimating the use of some particular Prayers in some Churches;

So *Origen*, *Homil. 11. in Hierimeam*. *Ubi frequenter in oratione dicimus, da omnipotens, da nobis partem cum Prophetis, da cum Apostolis Christi tui, tribue ut inveniamur ad vestigia nigenititui*. But whether he speaks of a Form, or of the matter onely of Prayer, I know not. But such Passages belong not unto our purpose. Those who deal expressly about the Order, State, and Condition of the Churches, and the Worship of God in them, their Prayers and Supplications knew nothing of prescribed Liturgies; yea, they affirm plainly that which is inconsistent with the use of them. The account given of the Worship of the Christians in those dayes by *Justin Martyr*, and *Tertullian*, is known as having been often pleaded. I shall onely mention it in our Passage, and begin with the latter. *Iluc*, saith he, (that is towards Heaven) *suspicientes Christiani* (not like the Idolaters who looked on their Idols and Images) *manibus expansis* (not embracing Altars or Images as did the Heathen) *quia innocens capite nudo, quia non erubescimus denique sine monitore, quia de peccatis oramus*, not as they who repeat their Prayers after their Priests or Sacrificers but pouring out our Prayers conceived in our breasts, *Apol. cap. 30.* And again *cap. 39.* *Corpus sumus de conscientia, Religionis & Disciplinam tuam, & spei fœdere coimus in catum & congregationem, ut ad Deum quasi difacta precationibus ambiamus orantes. Hac tibi Deo grata est. Oramus etiam, &c.* Whether this description of the publick Worship of the Christians in those dayes be consistent with the prescribed Forms contended about, impartial men may easily discern.

The former treateth of the same matter in his Apology in several places of it. *Ἄθεο μὲν ἔργας ἐκ ἔργων, ἢ δεικνύον ἐξ ἑσέως πάντες σεβόμενοι, ἀντιδὲν αἴμα ἡμῶν καὶ σποιδῶν καὶ θυμιαμάτων, ὡς ἐστὶ δαχθῆμεν, λέγοντες, λόω ἐυχῇ καὶ θυμιατίας ὅς οἱς περσεβόμεθα πάντῃ ὅσα δύναμις ἀνέσθῃ. Atheists*, saith he, *we are not, seeing we worship the Maker of the world, affirming indeed as we are taught that he stands in no need of blood, drink-offerings or incense, in all our Oblations we praise him according to our abilities, with (or in the way of) Prayer and Thanksgivings.* This was it seems the Liturgie of the Church in the days of *Justin Martyr*, they called upon God with Prayer and Thanksgivings according to the abilities they had received. The like account he gives of the Prayers of persons converted to prepare themselves for Baptism, as also of the Prayers of the Administratours of that Ordinance. Afterward also treating

of the joyning the Baptized person unto the Church ; and the Administration of the Lords Supper in the Assembly he adds. Μετὰ τὸ ἔτις κῆσαι τὸν πεπεισμένον, καὶ συνατατεθειμένον ὅτι τὸς λεγομένους ἀδελφὸς ἄγομεν ἔνθα συνηγμήσι εἰς, κοινὰς εὐχὰς ποιησάμενοι ὑπὲρ τε αὐτοῦ, καὶ τῶ φωτισθέντος, &c. *After the Believer who is joyned unto us is thus washed, we bring him to those who are called Brethren (that is the Body of the Church) thither where they are gathered together for to make their Prayers and Supplications for themselves and him who is (newly) illuminated, &c.* These Prayers he declares afterwards, were made by him who did preside among the Brethren in the Assembly, that is the Bishop or Pastor, who when he had finished his Prayer, the whole people cried Amen ; which leaves small room for the practice of any Liturgy that is this day extant, or that hath left any memory of its self in the world. These Prayers and Supplications he addeth that the President of the Assembly ὅση δύναμις ἀντὶ ἀναπέμπει, powreth out according to his ability ; and ὅτι πολὺ ποιῆται : he doth this work at large, or continues long in his work of (praises unto God in the Name of Jesus Christ.) I know some have excepted against the usual interpretation of those words ὅση δύναμις ; although they have not been able to assign any other tolerable sense unto them, besides that which they would willingly oppose. But as the rendring of them *according to his ability, or as he is able* may not onely be justified but evinced to be the onely sense the words are capable of, so the Argument in hand doth not as to its efficacy depend on the precise signification of those two words, but on the whole contexture of the holy Martyrs discourse ; so relating to the Worship of the Churches in those dayes, as to manifest that the use of prescribed Forms of Liturgies to be read in them was then utterly unknown.

I suppose it will be granted that the time we have been enquiring into, namely. the first 300 years after Christ, was the time of the Churches greatest purity, though out of her greatest Prosperity ; that the Union of the several Churches was preserved, beyond what afterward was ever in a Gospel way attained, and the Uniformity in Worship which Christ requires observed amongst them ; but all this while the use of these Liturgies was utterly unknown, which makes the case most deplorable, that it should now be made the Hinge whereon the whole exercise of the Ministry must turn, it being a thing not onely destitute of any war-

rant from Christ and his Apostles , but utterly unknown to those Churches whose Antiquity gives them deservedly reverence withall ; and so cannot claim its spring and original antecedent to such miscarryings and mistakes in the Churches, as all acknowledge to deserve a narrow and serious weighing and consideration; we may then, I suppose, without giving occasion to the just imputation of any mistake, Affirm, That the Composing and Imposition of Liturgies to be necessarily used or read in the Administration of the Ordinances of the Gospel , is destitute of any Plea or Pretence, from Scripture, or Antiquity.

C H A P. VI.

The pretended Antiquity of Liturgies disproved. The most Ancient. Their variety. Canons of Counsels about Forms of Church Administrations. The Reasons pleaded in the justification of the first Invention of Liturgies answered. Their progresse and end.

COnsidering with what confidence the Antiquity of Liturgies in the Churches of Christ hath been pretended, it may seem strange to some that we should so much as attempt to divert them of that Plea and Pretence. But the love of the Truth enforceth us to contend against many prejudices in this matter. May a denial of their Antiquity with the Reasons of that denial tendered, provoke any to assert it by such Testimonies, as we have not as yet had the happiness to come to an acquaintance with , the advantage as well as the trouble will be theirs who shall so do. Onely in their endeavour to that purpose, I shall desire of them that they would not labour to Impose on those whom they undertake to inform , by the ambiguous use of some words among the Ancient, nor conclude a prescribed Form of Administration when they find mention of the Administration it self, nor reckon reading of the Scriptures , or singing of Psalms as parts of the Liturgy contended about , nor from the use of some particular Prayer by some persons, argue for the equity or necessity of Composing such entire Liturgies , or Offices as they call them, for all Evangelical Administratours, and their necessary observation. So that these Conditions be observed , I shall profess my,

my self much engaged unto any one who shall discover a Rise of them within the limits of the Antiquity that hath been usually pretended and pleaded in their justification and practice. For my part I know not any thing that ever obtained a Practice and Observation among Christians, whose springs are more dark and obscure then these of Liturgies. They owe not their Original to any Councils, General or Provincial; they were not the product of the Advice or Consent of any Churches, nor was there any one of them at any time compleated. No Pleas can I as yet discover in them of old about Uniformity in their use, or any Consent in them about them. Every Church seemeth to have done what seemed good in the Churches own eyes, after once the way unto the Use of them was opened. To whom in particular we are indebted for that Invention, I know not: It may be those who are wiser do; and I wish they would value the Thanks that they may have for the Discovery when they shall be pleased to make it. They seem to me to have had but slender Originals. One invented one Form of Prayer, or Thanksgiving, or Benediction; Another added to what he had found out, which was the easier task. Future Additions gave some compleatness to their beginners. Those in the Greek Church, which bear the names of *Chrysostome* and *Basil*, seem to be the first that ever extended themselves to the whole Worship of the Church; not that by them whose Names they bear they were Composed as now they appear, unless we shall think that they wrote them after their decease; but probably they Collected some Forms into Order that had been by others Invented; making such Additions themselves as they judged needful, and so commended the use of them, to the Churches wherein they did preside. The use of them being arbitrarily introduced, was not by any Injunction we find, made necessary. Much less did any one single Form plead for a general Necessity. In the Latine Church, *Ambrose* used one Form, *Gregory* another, and *Isidore* a third. Nor is it unlikely but the Liturgies were as many as the Episcopal Churches of those dayes. Hence in the beginning of the Fifth Century in an *African* Council, *Can. 70*, which is the 103^d in the *Codex Can. African*; it is provided, that no Prayers be read in the Administration of the Eucharist, but such as have been approved in some Council, or have been observed by some Prudent men formerly; which Canon with some

some Addition is confirmed in the Second *Milenitan* Council *Can. 12.* and the Reason given in both is, least there should any thing contrary to the Faith, creep into their way of Worship. But this, as I said, was in the beginning of the Fifth Century, after diversie Forms of Administration of holy things in the Church, had by divers been invented. The finding out of this Invention was the act of some particular men, who have not been pleased to acquaint us with the Reason of their undertaking. As yet it doth not appear unto us, that those Reasons could possibly be taken from the VVord, the practise of the Apostles, or the Churches by them planted, or those which followed them for some Generations, nor from any Council held before their dayes; & so it may be we are not much concerned to enquire what they were. Yet what is at present pleaded in the behalt of the first Composers of Liturgies may in the way be chiefly considered. Necessity is the first thing usually pretended. Many men being put into the Office of the Ministry, who had not Gifts and Abilities for the profitable discharge of the VVork of the Ministry, unto the edification of the Church, they who had the over-sight of them according to the customs of those dayes, were enforced to Compose such Forms for their use, as they judged expedient, so providing for the Edification of the Church, which else would have suffered from their weakness and insufficiency. Besides many parts of the VVorld, especially the East, in those dayes swarmed with *Ari-Trinitarian* Hereticks of sundry sorts, who many of them by unsuspected wiles, and dissimulations and subscriptions of Confessions, endeavoured to creep into the Office of the Ministry of the Church, partly out of blind zeal to diffuse the poyson of their abominations, partly out of carnal Policy to be made partakers of the advantages, which for the most part attended the Orthodox Profession. This increased the necessity of Composing such Forms of Publick VVorship, as being filled with Expressions pointed against the Errors of the Times, might be a means to keep Seducers from imposing themselves on Ecclesiastical Administrations. Thus there is no Ancient Liturgy, but it is full of the expressions that had been consented upon in the Counsels that were Convened for the Condemnation of those Errors, which were in their dayes most rife and pernicious. On this ground do learned men of all sorts conclude the Liturgy falsely ascribed to *James*,

to be younger then the *Nice* and *Ephesine* Councils, from the use of the words *ἑμέσιν* and *δευτέρῳ* in it.

But it doth not yet appear that these Reasons were sufficient to justify such an Innovation in the Churches of Christ. For supposing that there were such a decay of Gifts and Abilities among them that were called to the Administration of Gospel Institutions, that they were not able to discharge their duty in that work, to the edification of the Church, in like manner as those had done who went before them, this must needs have come to pass, either because our Lord Jesus Christ did cease to give out his Gifts to his Church, as he had done in former dayes upon his usual terms ; or that men were negligent and careless in the receiving of them from him, either not seeking them at his hand, or not exercising and improving of them according to his will and command. Other Reason of this decay that I know of, cannot be assigned. To affirm the former on any pretence whatever, is blasphemously to accuse our Lord Jesus Christ of breach of Promise; he having solemnly engaged to be with his Disciples, not for an Age or two, but to the end of the World, and that by the Graces and Gifts of his Spirit. I know it is pretended, that when Christians were multiplied, there was a necessity of appointing them Officers, who had not the Gifts and Qualifications that otherwise would have been esteemed necessary ; But I know withal, that it is impossible Christians should be multiplied in the way of Christ, faster then he is ready to give out Gifts for their edification. The latter Reason above then must be granted to be the Cause of the defect of Abilities in Church Officers, pleaded in the justification of the Introduction into the Church of composed Forms of Administrations to be read by them. I wish then we might in the fear of the Lord, consider whether the Remedy were well suited unto the Disease. I suppose all impartial men will grant that there ought to have been a return unto him endeavoured from whom they were gone astray, at least Gospel means used for the obtaining of those Gifts of Christ, and the improving of them being received. Finding themselves at the loss wherein they were, should they not have searched their hearts and wayes, to consider wherefore it was that the Presence of Christ was so withdrawn from them, that they were so left without the assistance which others ministering in their places before them

them had received ; should not they have pulled out their single Talent, and fallen to Trading with it, that it might have increased under their care ? Was not this the Remedy and Cure of the breach made by them, that God and man expected from them ? Was it just then and according to the minde of Christ, that instead of an humble returnal unto an holy Evangelical dependance on himself, they should invent an expedient to support them in the condition wherein they were, and so make all such returnal for hereafter needless ? Yet this they did in the invention of Liturgies, they found out a way to justify themselves in their spiritual negligence and sloth, and to render a dependance on the Lord Christ for supplies of his Spirit to enable them unto Gospel Administrations altogether needless, they had now provided themselves with an ability they could keep in the Church, so that he might keep the furniture of his Spirit unto himself. And this quickly became the most poysonous ingredient in the Apostacy of the later Times.

Nor is there any sufficient warrant for this Invention in the Second Pretence. There were many Antichrists in the Apostles time, yet they never thought of this Engine for their discovery or exclusion out of the Church, Confessions of Faith, or acknowledged Forms of wholesome Words with the care of the Disciples of Christ, or his Churches, which are enabled by him to judge and discern of Truth and Error, are the preservations against the danger intimated, that the Gospel hath provided.

This being the entrance that the Liturgies enquired after, made into the Churches of God, we are not much concerned to enquire what was their Progress. That in the Western parts of the World they all at length centred in the *Roman Mass-Book* and *Rituals* we know. Their beginnings were small, plain, brief, their use Arbitrary, the Additions they received were from the endeavours of private men in several Ages, occasional for the most part ; the number of them great, equal to the various denominations of the Churches, until the Papal authority growing absolute and uncontrollable, the Roman Form was imposed on the World, that by innumerable artifices in a long tract of Ages was subjected thereunto, and that contrary to the determination of former Roman Bishops, who advised the continuance of the different Forms of administrations which were in use in several Churches. *Miss. placet, ut sit in Romanis sit*

in Galliarum partibus; seu in qualibet Ecclesia aliquid invenisti quod plus Omnipotenti Deo possit placere salicite eligas. Greg. Resp. ad Interrogat. August.

This being the State and Condition, this the Issue, That the Invention of Liturgies to be read in the Worship of God was come unto, before the Reformation, I shall briefly subjoyn unto it an account of what was done in these Kingdomes in reference unto it, which will make way to the clear stating of the question in particular that we are further to speak unto: The History of our Reformation is known. I shall not speak any thing that may reflect with the least dishonour on the Work or the Workmen. We have abundant cause to bless the Lord continually for the one and the other. Yet still we must remember that our Reformers were men, and that the Reformation was a work performed by men; The former never claimed Infallibility, nor the latter, that I know of, Perfection; so that some things that were done by the one, and in the other, may admit of new Considerations without the reflexion of any thing upon them, that the one and the other would not readily and willingly admit. I shall therefore briefly give an account of that part of the Work which concerns our business in hand. What was the state of this Nation at the time of the Reformation, and what were the minds of the greater part of men in them, in reference unto the Work, is sufficiently declared, in all the stories of those dayes. God having been pleased to send the saving Light of the Gospel into the minds and hearts of them in chief Rule, that is King *Edward*, and some of his Counsellors, they found no small difficulties to wrestle withal in dealing with the inveterate prejudices wherewith the Generality of men were possessed against the work they intended. The far greater part of the Clergy, true to their carnal present Interest, with all their might and cunning opposed their endeavours. The greatest part of the Nobility averse to their proceedings. The Body of the people blinded with superstition and profaneness, easily excited by the Priests (whose peculiar concernment lay in keeping all things in their old channel and course) to make head against their proceedings; Foreign Nations round about fomenting to the uttermost all home-bred discontents, and offering themselves, by the instigation of the Pope, to hinder the work by all wayes that possible they could imagine. Amongst all these

these the Body of the people, which are the Kings most special care, as they are his strength and wealth, were looked on as most to be regarded, as without whose concurrence their contents of all others were like onely to consume themselves. Now the people being in those dayes very ignorant and unacquainted with the Doctrines of the Scripture, were very little or not at all concerned what perswasion men were of in Religion, as to the Articles of pure belief, so as they might retain the *Agenda* in the VVorship of God which they had been accustomed unto. Hence it was that those Prelates, who were the Instruments of the Papal Persecution in this Nation, wisely stated the whole cause of their cruelty to be the *Mass*, or the Worship of the Church, seldome unless compelled by Disputations once mentioning of the Articles of Faith, which yet they knew to be the main foundation of the difference between themselves and the Reformers; because in this particular they had the advantage of the popular favour; the people violently interposing themselves in the behalf of that part of the present Religion wherein their onely share did lye. Had they laid the Reasons and Grounds of their Quarrel in the differences of Opinions about the *Credenda* of the Gospel, they would scarcely have prevailed with the common people to carry Faggot, for the burning of their Brethren, for things whereof they understood little or nothing at all.

Our wise and provident Reformers considering this state of things, and temper of the minds of men, however they resolvedly declared for the *Credenda* of the Gospel, and asserted the Articles of Faith from which the Romane Church had most eminently apostatized, yet found in their concernment to attemper the way of publick Worship as much as was possible with consistency with the Articles of the Faith they professed, to that which the popularity had been inured unto. Observing plainly that all their concernments in Religion lay in the outward Worship whereunto they had been accustomed, having very confused apprehensions of the speculative part of it, it was easie for them to apprehend that if they could condescend to furnish them with such a way thereof as might comply in some reasonable manner with their former usage, these two things would ensue. *First*, That the main Reformation in the Doctrine which alone would deliver the people from their prejudicate Opinions about the

Worship of God, would be carried on with less noise and observation, and consequently less contest and opposition. For whilst they had a Way and Form of Worship proposed to them where-with they could be contented, those that were wiser might believe and teach what they pleased, which in the Providence of God proved in a short time a blessed means of delivering them from their old entanglements and darkness. *Secondly*, That their Priests who were their chief Instigators to all disorder and opposition to the whole work of Reformation, finding a way proposed for their continuance in the possession of their places, and a Worship prescribed which they could as easily perform and go through withall, as what they had practised in former dayes, might possibly acquiesce in the proceedings of their betters, finding the temporal interest which they chiefly respected, to be saved. And this afterwards accordingly they did, reading the *Service Book* instead of the *Mass*, without which supply of such wants and defects in them as I shall not name, they would never have entertained any thoughts of owning the Reformation nor suffering the people to submit themselves thereunto. On these considerations and for these ends, it is evident from the story of those times, that our present Liturgy was framed. Rejecting out of the Offices before in use, such things as were directly contrary to the Articles of Faith protested in the Reformation in hand, translating of what remained into *English*, with such supplies and alterations as the rejection of those things before mentioned made necessary: The Book mentioned in some haste, and with some other disadvantages for such a Work, was by our first Reformers compiled. And indeed somewhat there was in this case not much unlike that insisted on in the entrance of this Discourse, between the believing Jews and Gentiles. Many of the Jews who were willing to receive Christs Reformation in point of Faith and Obedience, yet pertinaciously adhered to their old Ceremonious Worship; violently setting themselves against any that durst speak a word against its Continuance. That there might not be an endless contest and strife about the matter, and so the progress of the Gospel be hindered amongst the one sort and the other, the Apostles taking in hand the old Worship, as to the Gentile Worshipers whose case above came then under consideration, they reject and declare, abrogate all such Ceremonies whose necessary observation had an inconsistency with the Do-

Strine of the Gospel , proposing onely some few things to be observed, which occasioned the greatest difference between the Parties at variance.

Now as this Composition of that Difference was accommodated to the present Scandal , and the obligation unto its observati-on to be regulated thereby; so by the removal thereof , its self as unto any use in the Church of Christ did expire. Not unlike unto this of the Apostle seems the aim of our first Reformers to have been, That they might win the People who had been accustomed to the way of Worship in use in the Papacy unto a compliance with the Doctrine of the Gospel , and that there might not be endless Contests about that which was presently to be practised, which perhaps they thought of small importance in comparison of those weighty fundamental Truth which they endeavoured to acquaint them with , and bring them to the belief of, they provided for the use of such parts of it, and in such a manner as were not openly inconsistent with the Truths , which was in their hearts to communicate unto them. And it is not impossible but that this constitution might have had the same end with the other, if not of present use, being in things of another nature , yet of a timely expiration , when notoriously useless as to the main ends intended in it , had not the interest of some interposed for its Continuance beyond the life and influence of all or any of those causes or occasions. And hence it is that those streams at this day run strongly and fiercely, by the addition and pouring in-to of adventitious rivulets , with showers or rather storms of temporal interest , whose springs are all utterly long since dried up.

The Book of Common Prayer being Composed as hath been declared, became from its very Cradle and Infancy a bone of contention to the Church of God in this Nation. Many of the People and Ministers who seemed to be enlightened with a beam of Truth, of an equal lustre and brightness with that which shined in the minds of their Brethren , wholly decried that prudential compliance with the peoples ignorance and adherence to Popery, which was openly avowed in the Composition and Imposition of it, and called earnestly for a purer way of the Administrations of Gospel Ordinances more agreeable to the Word and Primitive times , then they apprehended that prescribed Form to contain and exhibit. Others again in the justification of that whereof them-

themselves were the Authours, laboured to recommend the Book, not onely as to Truth, but as useful and very beneficial for the edification of the Church. It is known also that the Contests of men in this Nation about this Form of Divine Service, were not confined to this Nation, but were carried by them into other parts of the world. And should I pursue the suffrage that hath lien against it, from the first day of its Composure, to this wherein we live, never giving it a quiet possession in the minds and consciences of men, with the various evils that have all along attended its Imposition, I suppose it might of it self prevail with sober men who desire *their moderation should be known to all, because the Judge standeth at the door*, to take the whole matter of the Imposition of this, or the like Form once more under a sedate Consideration. And they may perhaps be the rather induced thereunto, if they will but impartially weigh that the Opposition to the imposed Liturgy hath increased daily according to the increase of Light and Gospel Gifts among men. So that there seems to be no way to secure its station, but by an Opposition unto them and extirpation of them, which is a sad work for any that are called Christians, to engage into.

I presume the conscientious Reader will be able to discover, from what hath been spoken, Rules sufficient to guide his judgement in reference unto the use of prescribed Liturgies. The story of their Rise and Progress is enough to plead for a Liberty from an indispensable necessity of their Observation. That which is of pure humane invention, and comparatively of late and uncertain Original, whose Progress hath been attended with much Superstition and Persecution, stands in need of very cogent Reasons to plead for its continuance. For others will not out-balance the evils that are asserted to flow from it. But it may be this will not suffice with some for a final decision and determination of this difference; I shall therefore briefly state the *Question* about them, which onely I shall speak unto, and try their use and usefulness by that infallible Rule by which both we and they must be judged another day.

C H A P. VII.

The Question stated. First Argument against the Composing and Imposing of Liturgies. Arbitrary Additions to the Worship of God rejected. Liturgies not appointed by God. Made necessary in their Imposition: and a part of the Worship of God. Of Circumstances of Worship. Instituted Adjuncts of Worship not Circumstances. Circumstances of Actions as such, not Circumstances of Worship. Circumstances commanded made parts of Worship. Prohibitions of Additions produced, considered, applied.

TO clear up what it is in Particular that we insist upon, some few things are to be premised. 1. Then I do not in especial intend the Liturgy now in use in *England*, any farther then to make it an Instance of such Imposed Liturgies, whereof we treat. I shall not then at all enquire what footing it hath in the Law, how nor when established, nor what particular failings are pleaded to be in it, nor what Conformity it bears with the Roman Offices, with the like things that are usually Objected against it. Nor, Secondly, do I oppose the directive part of this Liturgy as to the reading of the Scripture, when it requires that which is Scripture to be read, the Administration of the Ordinances by Christ appointed, nor the Composition of Forms of Prayer suited to the nature of the Institutions to which they relate, so they be not Imposed on the Administrators of them, to be read precisely, as prescribed. But, Thirdly, this is that alone which I shall speak unto; the Composing of Forms of Prayer in the Worship of God, in all Gospel Administrations, to be used by the Ministers of the Churches, in all Publick Assemblies, by a precise reading of the words prescribed unto them; with Commands for the reading of other things, which they are not to omit, upon the penalty contained in the Sanction of the whole Service and the several parts of it. The liberty which some say is granted for a man to use their own Gifts and Abilities in Prayer before and after Sermons, will I fear as things now stand, upon due Consideration, appear rather to be taken then given. However it concerns not our present question, because it is taken for granted by those that plead for the strict Ob-

servation

servation of a Book, that the whole Gospel VVorship of God in the Assemblies of Christians, may be carried on and performed without any such Preaching as is prefaced with the liberty pretended.

These things being Premised, I shall subjoyn some of the Reasons that evidently declare the Imposition and Use of such a Liturgy or Form of Publick Words, to be contrary to the Rule of the Word, and consequently sinful.

First, The Arbitrary Invention of any thing with Commands for its necessary and indispensable use in the Publick Worship of God, as a part of that Worship, and the use of any thing so Invented and so Commanded is that Worship, is unlawful and contrary to the Rule of the Word; But of this nature is the Liturgy we treat of. It is an Invention of men, not appointed, not commanded of God; it is commanded to be used in the Publick Worship of God, by reading the several Parts of it, according to the occasions that they respect; and that indispensably; and is made a part of that Worship.

There are Three Things affirmed in the Assumption concerning the Liturgy. *First*, That it is not Appointed or Commanded of God, *i.e.* there is no Command of God either for the use of this or that Liturgy in particular, nor in general that any such should so be, and be so used as is pleaded. And this we must take for granted, until some instance of any such Command be produced. *Secondly*, That it is made Necessary by vertue of the Commands of men, to be used in the Publick Worship of God. About this there will be no difference. Let it be denied, and there is an end of all this strife. I shall not dispute about other mens practise. They who are willing to take it upon their Consciences, that the best way to serve God in the Church, or the best Ability that they have for the discharge of their duty therein, consists in the reading of such a Book (for I suppose they will grant that they ought to serve God with the best they have) shall not by me be Opposed in their way and practise. It is onely about its Imposition, and the Necessity of its Observance by vertue of that Imposition, that we Discourse. Now the present Command is, That such a Liturgy be alwayes used in the Publick Worship of God, and that without the use or reading of it, the Ordinances of the Gospel be not Administred, at any time, nor in any place; with strong Pleas for the Obligation arising

arising from that Command, making the omissions of its Observance to be sinful. It is then utterly impossible that any thing should be more indispensably Necessary, then the reading of the Liturgy in the Worship of God, is. It is said indeed, that it is not Commanded as though in its self it were Necessary; either a prescribed Liturgy or this or that, for then it were sin in any not to use it, whether it were commanded by the Church or not, but for Order, Uniformity, Conveniency, and the preventing of sundry Evils that would otherwise ensue, it is commanded; which Command makes the Observation of it Necessary unto us. But we are not as yet enquiring what are the Reasons of its Imposition. They may afterwards be spoken unto: and time also may be taken to shew, that it were much more Tolerable, if men would plead for the Necessity of the things which it seems good unto them to Command, and on that ground to Command their Observance, then granting them not Necessary in themselves, to make them Necessary to be Observed meerly by vertue of their Commands, for Reasons which they say satisfy themselves, but come short of giving satisfaction to them from whom Obedience is required. For whereas the Will of man can be no way influenced unto Obedience, but by meer acknowledged Sovereignty, or conviction of Reason in and from the things themselves, Commands in about things wherein they own not that the Commanders have an absolute Sovereignty, (as God hath in all things, the Civil Supream Magistrate in things Civil that are good and lawful) nor can they find the Reasons of the things themselves cogent, are a yoke which God hath not designed the sons of men to bear. But it is concerning the *Necessary use* of the Liturgy in the Worship of God that we are Disputing, which I suppose will not be denied.

It remaineth then to consider whether the use of the Liturgy as prescribed be made a part of the VVorship of God. Now that wherewith and whereby God is commanded to be worshipped, and without which all Observation or Performance of his publick VVorship is forbidden, is it self made a part of his VVorship. The Command with this, or thus. shall you VVorship God, makes the Observation of that Command a part of Gods VVorship. It is said that it is onely a Circumstance of VVorship but no part of it. Prayer is the VVorship of God; but that *this Prayer* shall be used and no other, is

onely a Circumstance of it. So that though it may be possibly accounted a Circumstance, or Accidentary part of Gods VVorship, yet it is not asserted to be of the substance of it. How far this is so, and how far it is otherwise must be considered. Circumstances are either such as follow actions as actions, or such as are arbitrarily superadded and adjoynd by Command unto actions, which do not of their own accord, nor naturally nor necessarily attend them. Now Religious actions in the VVorship of God, are actions still. Their Religious Relation doth not destroy their natural being. Those Circumstances then which do attend such actions as actions, not determined by Divine Institution may be ordered, disposed of, and regulated by the prudence of men. For instance, Prayer is a part of Gods VVorship. Publick Prayer is so, as appointed by him. This as it is an action to be performed by man, cannot be done without the assignment of time, and place, and sundry other things, if Order and Conveniency be attended. These are Circumstances that attend all actions, of that nature, to be performed by a Community, whether they relate to the VVorship of God or no. These men may according as they see good regulate, and change, as there is occasion: I mean they may do so, who are acknowledged to have power in such things. As the Action cannot be without them, so their regulation is arbitrary, if they come not under some Divine Disposition and Order; as that of time in general doth. There are also some things, which some men call Circumstances also, that no way belong of themselves to the actions whereof they are said to be the Circumstances, nor do attend them, but are imposed on them, or annexed unto them, by the arbitrary Authority of those who take upon them to give Order and Rules in such cases. Such is to Pray before an Image, or towards the East, or to use this or that Form of Prayer in such Gospel administrations and no other. These are not Circumstances attending the nature of the thing it self, but are arbitrarily superadded to the things that they are appointed to accompany. VVhat ever men may call such Additions, they are no less parts of the whole wherein they serve, then the things themselves whereunto they are adjoynd. The Schoolmen tell us, that that which is made so the condition of an action, that without it the action is not to be done, is not a circumstance of it, but such an adjunct as is a necessary part, But not to contend
about

about the word ; such additional^s that are called Circumstantial, are made parts of Worship, as are made necessary by vertue of Command to be observed. Sacrifices of old were the Instituted Worship of God. That they should be offered at the Tabernacle or Temple at *Jerusalem* and no where else, was a circumstance appointed to be observed in their Offerings ; and yet this circumstance was no less a part of Gods Worship, then the Sacrifice it self. In the judgement of most men not onely Prayer, and the matter of our Prayer is appointed by our Saviour in the Lords Prayer, but we are commanded also to use the very words of it. I desire to know whether the precise use of these words be not a part of Gods Worship ? It seems that it is : For that which is commanded by Christ to be used in the Worship of God, is a part of Gods Worship. The case is the same here. Prayer is Commanded ; and the use of these Prayers is commanded ; the latter distinctly as such, as well as the former is made a part of Gods Worship. Nor is there any ground for that distinction of the Circumstantial or Accidentary part of Gods Worship, and Worship Substantially taken, or the Substantial parts of it. The Worship of God is either Moral or Instituted. The latter contains the peculiar wayes and manner of exerting the former according to Gods appointment. The Actions whereby these are joyntly discharged, or the inward Moral Principles of VVorship are exerted in, and according to the outward Institutions have their Circumstances attending them. These in themselves nakedly considered, have in them neither good nor evil ; nor are any Circumstances in the VVorship of God, much less circumstantial parts of his VVorship, but onely circumstances of those Actions as actions, whereby it is performed. And whatever is Instituted of God, in and about those Circumstances, is a Substantial part of his VVorship.

Nor is the prescribing of such a Form of Prayer a regulation of those circumstances of Publick Prayer ; for Decency, Order, and Uniformity, which attend it as a publick Action, but the superaddition of an adjunct condition, with which it is to be performed, and without which it is not to be performed as it is Prayer, the VVorship of God. On this nature was Sacrificing of old on the Altar at the Tabernacle or Temple, and there alone. And many more instances of the like nature may be given. Praising of God, and blessing of the People were

parts of the VVorship of God, appointed by himself to be performed by the Priests under the Law. In the doing thereof at certain Seasons, they were commanded to use some Forms of words prescribed unto them for that purpose. Not onely hereby the praising and blessing of God, but the use of those Forms in so doing, became necessary part of the VVorship of God. And so was the use of Organs and the like Instruments of Musick, which respect that manner of Praising him which God then required. The Case is here no otherwise. Prayers and Thanksgivings in the Administration of the Ordinances of the Gospell are of the Instituted VVorship of God. Unto these, as to the manner of their Performance, is the Imposition of the Liturgical Forms spoken of, superadded; and their use made a necessary adjunct of the duty it self, so as that it may not be performed without them; which makes them a no less necessary part of the VVorship of God, then any of his Institutions of old were, which related to the Circumstances and the manner of his Worship, as the Temple, Tabernacle, Altar, Forms of Thanksgiving, and Confession, composed and prescribed by the Holy Ghost himself.

But I suppose this will not be much gain-said; by some it is acknowledged in expresse terms, and for the matter of Fact, we find that the Reading of a Book of Service, is with many taken not to be a *part*, but the *whole* of the Worship of God, which if it be done, they suppose God is acceptably Worshipped without more ado; and if it be omitted, whatever else be done in the room of it, that God is not Worshipped at all.

Our Enquiry then must be whether such Additions to or in the Worship of God, besides or beyond his own Institution and Appointment, be allowable, or lawful to be practised. I shall first recite the words in general of some Testimonies that lye against such a practise, and then consider what they most particularly speak unto. Of this sort are *Exod. 20. 4, 5.* *Thou shalt not make unto thee any graven Image, or any likeness to any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down to them nor serve them, for I the Lord the God am a jealous God, visiting the iniquities of the Fathers upon the Children, &c. Den. 4. 2.* *Ye shall not adde unto the Word which I command you, neither shall you diminish ought from it, that you may keep the Commandments of the Lord.*

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Lord your God which I command you, Chap. 12. 32. *What thing so ever I command you observe to do it, thou shalt not add therunto, nor diminish from it, Prov. 30. 6. Adde not unto his words least he reprove thee and thou be found a liar, Jer. 7. 31. They have built the high places of Tophet which is in the Valley of the Son of Hinnom to burn their Sons and their Daughters in the fire, which I commanded them not, neither came it into my heart. Matth. 15. 9. In vain do they worship me, teaching for Doctrines the Commandment of men. ver. 13. Every plant which my Father hath not planted, shall be rooted up. Also Mark 7. 7, 8. Revel. 22. 18. If any man shall adde unto these things, God shall adde unto him the plagues that are written in this Book. The Mind of God in these and the like prohibitions, the Reader may find exemplified. Lev. 10. 1, 2, 3, 4, &c. Josh. 22. 10, &c. Judg. 8. 24. 1 Chron. 15. 13. 2 Kin. 16. 11, 12. and in other places.*

Men who having great abilities of Learning, are able to distinguish themselves from under the power of the most express rules and commands, should yet methinks out of a sense of their weakness (which they are ready to profess themselves convinced of when occasion is offered to deliver their thoughts concerning them) have compassion for those, who being not able to discern the strength of their reasonings because of their fineness, are kept in a conscientious subjection to the express Commands of God, especially conceiving them not without some cogent cause reiterated.

But least the present exasperation of the Spirits of men, should frustrate that hope and expectation, let us consider what is the precise intendment of the testimonies produced, being we have reason to look well to the justice of our cause in the first place; which being cleared, we may the better be satisfied in coming short of favour where it may not be obtained. The places of Scripture produced, are taken partly out of the Old Testament, partly out of the New. And I suppose it will be granted that there is an equal force of rule in the one, as in the other. For though these in the Old Testament had their peculiar respect to the Worship that *was* then instituted, yet they had not as *then* instituted but as the Worship, which God himself had appointed. And therefore their general force abides whilest God requires any Worship at the hands of men; unless it may be made appear that God hath parted with that Prerogative of being the Appointer

of.

of his own Worship, now under the New Testament, which he so vindicated unto himself under the Old. Take them then in their general aim and intention, that which these and the like Testimonies unanimously speak unto us, is this, That the will of God is the sole Rule of his Worship, and all the concernment of it, and that his Authority is the sole Principle and Cause of the relation of any thing to his Worship, in a Religious manner; and consequently that he never did, nor ever will allow that the wills of his Creatures should be the rule or measure of his Honour or Worship, nor that their Authority should cause any thing to hold a new relation unto him, or any other but what it hath by the Law of its Creation. As this is the sum and substance of the Second Commandment, wherein so great a cloud of Expositors do center their thoughts, that it will not be easie for any to withstand them, so that the other Texts produced are expresse to all the Particulars of the Assertion laid down, may be easily evinced.

That the Lord asserts his own Authority and Will as the constituting cause and rule of all his Worship, was the first thing asserted. His repetition of *My Words*, what *I have commanded*, and the like expressions, secure this enclosure. Unless men can pretend, that there is the same reason of the words and commands of God himself, it is in vain for them to pretend a power of instituting any thing in the Worship of God: For the formal reason of every such Institution is, That the Word of it is the Word of God. It is enough to discard any thing from a relation to the Worship of God, to manifest that the appointers of it were men, and not God. Nor can any man prove that God hath diligated unto them his Power in this matter. Nor did he ever do so to any of the sons of Men; namely, that they should have Authority to appoint any thing in his Worship, or about it, that seemeth meet unto their wisdom. With some indeed in former days, he entrusted the work of Revealing unto his Church and People what he himself would have observed, which dispensation he closed in the Person of Christ, and his Apostles. But to entrust men with Authority not to declare what he revealed, but to appoint what seemeth good unto them, he never did it, the Testimonies produced lye evidently against it. Now surely Gods asserting his own Will and Authority as the onely rule and cause of his Worship, should make men cautious how they suppose them-

themselves *like* or *equal* unto him herein, especially being destitute of warrant from the approved Example or President of any that have gone before them. If the example of any one in the Old or New Testament could be produced, that of his own Mind and Authority made any such Additions to the VVorship of God, as that which we treat about, by vertue of any Trust or Power pretended from or under him, and found acceptance in his so doing, or that was not severely rebuked for his sin therein, some countenance would seem to be given unto those, that at present walk in such paths; although I suppose, it would not be easie for them to prove any particular instances, which might have peculiar exemption from the general Law, which we know not, to be a sufficient warrant for their proceedings. But whereas God himself having instituted his own VVorship and all the concernments of it, doth also assert his own Authority and VVill as the sole cause and rule of all the VVorship that he will accept, no instance being left on record of any one that ever made any Additions to what he had appointed, on any pretence whatever, or by vertue of any Authority wherever that was accepted with him; and whereas the most eminent of those who have assumed that power to themselves, as also the judgement of the reasons necessary for the exerting of it, as to matter and manner, have been given up in the righteous judgement of God to do things not convenient, yea abominable unto him (as in the Papal Church) it is not unlikely to be the wisdom of men to be very cautious of intruding themselves into this thankless Office.

But such is the corrupt nature of man, that there is scarce any thing whereabout men have been more apt to contend with God from the foundation of the world. That their will and wisdom may have a share (some at least) in the ordering of his VVorship is that which of all things they seem to desire. VVherefore to obviate their pride and folly, to his asserting of his own Prerogative in this matter, he subjoyns severe interdictions, against all or any mans interposing therein; so as to take away any thing by him commanded, or to adde any thing to what is by him appointed. This also the Testimonies recited fully expresse. The Prohibition is plain, *Thou shalt not adde to what I have commanded. Adde not to his Words*, that is, in his VVorship to the things which by his VVord he hath appointed to be observed; neither to the VVord of his Institution, nor to the things instituted. Indeed adding things

things adds to the VVord; for the VVord that adds is made of a like Authority with his. All *Making to our selves* is forbidden, though what we so make may seem unto us to tend to the furtherance of the VVorship of God. It is said men may adde nothing to the substance of the VVorship of God, but they may order, dispose, and appoint the things that belong to the manner and circumstances of it, and this is all that is done in the prescription of Liturgies. Of Circumstances in and about the VVorship of God we have spoken before, and removed that pretence. Nor is it safe distinguishing in the things of God, where himself hath not distinguished. VVhen he gave out the Prohibitions mentioned under the Old Testament, he was appointing or had appointed his whole VVorship, and all that belonged unto it, in matter and manner, way and order, substance and circumstance. Indeed there is nothing in its whole nature, as it belongs to the general being of things, so circumstantial, but that if it be appointed by God in his VVorship, it becomes a part of the substance of it; nor can any thing that is not so appointed ever by any be made a circumstance of his VVorship, though many things are circumstances of those actions, which in his VVorship are performed. This distinction then directly makes void the Command, so that Conscience cannot acquiesce in it. Besides we have shewed that Liturgies prescribed and imposed, are necessary parts of Gods VVorship, and so not to be salved by this distinction.

Moreover, to testifie what weight he laip on the Observance of these general Prohibitions when men found out other ways of Worship then what he had appointed, though the particulars were such as fell under other special interdictions, yet the Lord was pleased to place the great aggravation of their sin in the contempt of those general rules mentioned. This is that he urgeth them with, That they did things by him *not appointed*; of not observing any thing in Religion, but what he requires, that he presseth them withall. The Command is general. You shall adde nothing to what I have instituted; and the aggravation of the sin pressed by him relates not to the particular nature of it, but to this general command or prohibition; *You have done what I commanded you not*. That the particular evil condemned was also against other special Commands of God, is meerly accidental to the general nature of the Crime they were urged withall. And whereas God hath given out these Rules and Precepts; *You shall*
do

do whatever I command you, and according as I command you, you shall add nothing therunto, nor take any thereof; can the transgression of this Rule be any otherwise expressed, but thus: They did the thing which he commanded not, nor did it ever come into his heart.

It is said that the intention of these Rules and Prohibitions, is onely to prevent the Additions of what is contrary to what God hath appointed, and not of that which may tend to the furtherance and better discharge of his Appointments. The usual answer to this acception is, That whatever is added, is contrary to what is commanded, though not in this or that particular command, yet to that command that nothing be added. It is not the nature of any particular that is condemned, but the power of adding, in those Prohibitions. Let us see then whether of these senses have the fairest evidence with the evident purport and intention of the Rules, Precepts, and Prohibitions under Consideration.

Our Lord Jesus Christ directs his Apostles to teach his Disciples *to do and observe whatever he commanded them*. Those who contend for the latter interpretation of these and the like Precepts before-mentioned, affirm that there is in these words a restriction of the matter of their Commission, to the express commands of Christ. What he commands, they say, they were to teach men to observe, and nothing else, nor will he require the observance of ought else at our hands. The others would have his intention to be, whatever he commanded, and whatever seemeth good to them to command, so it be not contrary unto what was by him commanded. As if he had said, Teach men to observe whatever I command them, and command you them to observe whatever you think meet, so it be not contrary to my commands. Certainly this gloss at the first view seems to defeat the main intendment of Christ, in that express limitation of their Commission unto his own commands. So also under the Old Testament; given order about his Worship, the Lord lets *Moses* know that he must do all things according to what he should shew and reveal unto him. In the close of the Work committed unto him, to shew that what he had done was acceptable to God, it is eight or ten times repeated, that he did all as the Lord commanded him: Nothing was omitted, nothing

added by him. That the same course might be observed in the following practice, which was taken in the first Institution, the Lord commands that nothing be added to what was so appointed by him; nothing diminished from it. The whole Duty then of the Church, as unto the Worship of God, seems to lye in the precise Observation of what is appointed and commanded by him. To assert things may be added to the Worship of God, not by him appointed, which in the judgement of those that adde them, seem useful for the better performance of what he hath appointed, so that they be not contrary unto them, seems to defeat the whole end and intencion of God in all those Rules and Prohibitions; if either the occasion, rise, cause of them, or their commendable Observance be considered. On these and no better terms is that prescribed Liturgy we treat of, introduced and imposed. It comes from man, with Authority to be added to the Worship that Christ requires, and ventures on all the severe interdictions of such Additions, armed onely with the pretence of not being contrary to any particular command, in the matter of it (which yet is denied) and such distinctions, as have not the least ground in Scripture, or in the Reason of the things themselves, which it is applied unto. Might we divert into particulars, it were easie to demonstrate, that the instances given in the Scripture of Gods rejection of such additions, do abundantly obviate all the Pleas that are insisted on, for the waving of the general Prohibition.

C H P A VIII.

Of the Authority needful for the constituting and ordering of any, that is to have relation to God and his Worship. Of the power and authority of Civil Magistrates. The power imposing the Liturgy. The formal reason of religious Obedience. Use of the Liturgy an act of civil and religious Obedience, Mat. 28. 20. No Rule to judge of what is meet in the Worship of God, but his Word.

BE SIDES the Regulation of all our proceedings and actions in the Worship of God, by the command and prohibitions insisted on, in the fore-going Chapter, there are two things indispen-

dispensably necessary to render the prescription of any thing in religious Worship allowable , or lawful to be observed , both pointed unto by the Testimonies produced. And these are, *First*, An *Authority* to enjoin ; And *Secondly*, A certain *Rule* to try the injunction by.

The Worship of God is of that nature , that whatsoever is performed in it, is an act of *Religious Obedience*. That any thing may be esteemed such , it is necessary that the Conscience be in it subject to the immediate Authority of God. His Authority alone renders any act of Obedience , *Religious*. All Authority is originally in God, and there are two ways whereby he is pleased to exert it. *First*, By a Delegation of Authority unto some Persons for some ends and purposes, which they being invested withall , may command in their own Names an Observance of the things about which by Gods appointment their Authority is to be exercised. Thus is it with Kings and Rulers of the Earth. They are powers ordained of God, having Authority given them by him. And being invested with power , they give out their commands for the doing or performing of such or such things , whereunto their Authority doth extend. That they ought to be obeyed in things good and lawful , doth not arise from the Authority vested in themselves , but from the immediate command of God, that in such things they ought to be obeyed. Hence Obedience in general unto Magistrates , is a part of our Moral and Religious Obedience unto God, as it respects his Command, whatever the nature and object of it be. But the performance of particular actions, wherein by their determination our Obedience exerts it self , being resolved into that Authority which is vested in them, is not *Religious* but Civil Obedience, any otherwise then as in respect of its general nature it relates to the Command of God in general. No act I say , that we perform , whereof this is the formal Reason , that it is appointed and commanded by man, though that man be entrusted with power from God , to appoint and require acts of that nature, is an act of Religious Obedience unto God in its self ; because it relates not immediately to his *Divine* Authority requiring that act.

Secondly, God doth exert his Authority immediately ; and that either directly from Heaven, as in the giving of the Law ; or

by the inspiration of others to declare his will, unto both which his Word written answereth. Now whatever is done in obedience to the Authority of God thus exerting it self, is a part of that Religious duty which we owe to God; whether it be in his first Institution and Appointment, or any duty in its primitive Revelation; or whether it be in the Commands he gives for the Observation of what he hath formerly appointed. For when God hath Commanded any things to be Observed in his Worship, though he design and appoint men to see them observed accordingly, and furnish them with the Authority of Commanding to that purpose, yet the interposition of that Authority of men, though by Gods Institution, doth not at all hinder, but that the duty performed is Religious obedience, relating directly to the Will and Command of God. The power commanding in the case we have in hand is mans, not that of the Lord: For though it be acknowledged that those who do command, have their Authority from God; yet unless the thing commanded be also in particular appointed by God, the Obedience that is yielded is purely Civil, and not Religious. This is the state of the matter under Consideration. The Commanding and Imposing Power is variously apprehended. Some say it is the Church that doth it; and so assert the Authority to be Ecclesiastical; every Church, say they, hath Power to order things of this nature for order and decency sake; when it is enquired what the Church is that they intend, there some are at a loss, and would fain insinuate somewhat into our thoughts that they dare not openly assert and maintain. The truth is, the Church in this sense is the *King*, or the *King and Parliament*, by whose Advice he exerts his Legislative Power. By their Authority was the Liturgy Composed, or it was Composed without Authority: by their Authority it must be Imposed if it be Imposed; what is, or was done in the Preparation of it by others, unto their judgement hath no more influence into the Authoritative Imposition of it, when the act of a Person learned in the Law, drawing up a Bill for the Consideration of Parliament, hath into its binding Law Power, when confirmed. In this sense we acknowledge the Power ordaining and imposing this Liturgy to be of God, to be good and lawful, to be obeyed unto the utmost extent of that Obedience, which to man can be due,

due, and that upon the account of the Institution and Command of God himself. But yet supposing the Liturgy to fall within the precincts and limits of that Obedience, yet the observance and use of it, being not Commanded of God, is purely an act of Civil obedience, and not Religious, wherein the Conscience lies in no immediate subjection to Jesus Christ. It is of the same general nature with the honest discharge of the Office of a Constable; and this seems inconsistent with the nature of the Worship of God.

But whatever be the immediate imposing Power, we have direction as to our duty in the last Injunction of our blessed Saviour to his Apostle, *Matth, 28, 20. Teaching them to observe all things whatsoever I have commanded.* In things which concern the Worship of God, the commanding Power is Christ; and his Command the adequate Rule and Measure of our Obedience. The Teaching, Commanding, and enjoining of others to do and observe those Commands, is the duty of those entrusted with Christs Authority under him. Their Commission to Teach and Enjoyn, and our Duty to Do and Observe, have the same Rules, the same Measure, Bounds, and Limits. What they teach and enjoin beyond what Christ hath Commanded, they do it not by vertue of any Commission from him; what we do beyond what he hath Commanded, we do it not in obedience to him; what they so teach, they do it in their own Name, not his; what we so do, we do in our own strength, not his; nor to his Glory. The Answer of *Bellarmino* to that Argument of the Protestant Divines from this place, against the Impositions of his Church, is the most weak and frivolous, that I think ever any Learned man was forced to make use of; and yet where to find better will not easily occur. Our Lord Jesus Christ saith, *Go and teach men, to do and observe whatever I have commanded you, and so I am with you;* To which he subjoynes, *It is true; but yet we are bound also to obey them that are set over us, that is our Church Guides;* and so leaves the Argument as sufficiently discharged. Now the whole Question is concerning what those Church Guides may teach and enjoin, whereunto we are to give Obedience, which is here expressly restrained to the things Com-

manded

manded by Christ; to which the Cardinal offers not one word. The things our Saviour treats about, are principally the *Agenda* of the Gospel, things to be done and observed in the Worship of God. Of these, as was said, he makes his own Command the adequate Rule and Measure. *Teach men to observe πάντα ὅσα, all whatsoever I command*; in their so doing alone, doth he promise his Presence with them; that is, to enable them unto the discharge of their duty. He commands, I say, all that shall to the end of the World, be called to serve him in the Work of the Gospel, *to teach*. In that Expression he compriseth their whole duty; as their whole Authority is given them in this Commission. In their Teaching indeed they are to command with all Authority; and upon their non-obedience of men unto their teaching, either by not receiving their word, or by walking unworthy of it when it is received in the Profession of it, he hath allotted them the course of their whole proceedings; but still requiring that all be regulated by what they are originally commissioned, and enabled to teach and command. Let then the Imposition of a Liturgy be tried by this Rule. It was never by Christ Commanded to his Apostles, cannot by any be taught as his Command, and therefore men in the Teaching or Imposing of it, have no promise of his Presence, nor do they that observe it, yield any obedience unto him therein. This I am sure will be the Rule of Christs Enquiry at his great Visitation at the last Day; the things which himself hath Commanded will be enquired after, as to some mens Teachings, and all mens Observation, and those onely. And I cannot but admire with what peace and satisfaction to their own Souls, men can pretend to act as by Commission from Christ, as the chief Administrators of his Gospel and Worship on the Earth, and make it their whole business almost to teach men to do and observe what he never commanded, and rigorously to enquire after and into the observation of their own commands, whilst those of the Lord Jesus are openly neglected.

But let the Authority of men for Imposition, be supposed to equal the fancy of any who through ignorance or interest are most devoted unto it; when they come to put their Authority

city into execution, commanding things in and about the Worship of God, I desire to know by what Rule they are to proceed in their so doing. All the actions of men are, or ought to be Regular. Good or evil they are, as they answer to, or dissent from their proper Rule. The Rule in this matter must be the Word of God, or their own Prudence. Allow the former to be the Rule, that is revealing what they ought to command, and there is a total end of this Difference. What a Rule the latter is like to prove is easie to Conjecture, but there is no need of Conjectures where Experience interposeth. The great Philosopher is blamed by some for inserting the determination of men Wise and Prudent, into his definition of the Rule of Moral Vertue. For, they say that cannot be certainly known, whose Rule and Measure is fluctuating and uncertain. If there be ground for this Assertion in reference to Moral vertues, whose Seed and Principles are in-laid in the nature of Man, how much more is that Rule to be questioned when applied to things whose spring and foundation lies meerly in supernatural Revelation. How various, uncertain, and tumultuating, how roving this pretended Rule is like to prove, how short it comes to any one single property of a sufficient Rule, much more of all things that are necessary to compleat a Rule of Prorocome in such cases, were easie to demonstrate. What good and useful place that is like to obtain in the Worship of God, which having its Rise in the Authority of man; is framed by the Rule of the wisdom of man; and so wholly resolved into his Will, I may say will be one day judged and determined, but that it is so already sufficiently in the Word of Truth.

C H A P. IX.

Argument Second. Necessary use of the Liturgy exclusive of the use of the means appointed by Christ for the Edification of his Church.

WE proceed to some further Considerations upon the state of the Question before laid down; and shall insist on some other Argument against the Imposition pleaded for.

for. We have spoken to the Authority Imposing; our next Argument is taken from the Thing or Matter Imposed, and the End of that Imposition.

An Humane Provision of means for the accomplishing of any End or Ends in the Worship of God, for which Jesus Christ himself hath made and doth continue to make Provision, to the exclusion of that Provision so by him made, is not allowable. About this Assertion I suppose we shall have no Contention. To assert the Lawfulness of such Provisions, is in the first instance to exalt the Wisdome and Authority of men, above that of Christ, and that in his own house. This men will not nakedly and openly do, though by just consequence it be done every day. But we have secured our Proposition by the plainness of its terms, against which no Exception can lye. It remaineth then that we shew, that the things mentioned in it, and rejected as disallowable are directly applicable to the Imposition of Liturgies contended about.

That the Prescription of the Liturgy, to be used as prescribed, is the Provision of a means for the accomplishing of some Ends in the Worship of God, the Judgement and the Practise of those who Contend for it, do sufficiently declare. Those Ends, or this End (to sum them up all in one) is, That the Ordinances and Institutions of Christ may be quickly administered and solemnized in the Church with decency and order unto the Edification of the Assemblies wherein it is used. I suppose none will deny this to be the end intended in its Imposition; it is so pleaded continually; nor is there any other that I know of assigned. Now of the things mentioned it is the last that is the principal end; namely, the Edification of the Church, which is aimed at for its own sake, and so regulates the whole Procedure of meer *mediums*, and those that are so *mediums* as also to be esteemed subordinate ends. Such are Decency and Order, or Uniformity. These have not their worth from themselves, nor do they influence the intention of the Liturgists for their own sakes, but as they tend unto Edification. And this the Apostolical Rule expressly requireth, 1 Cor. 14. The Prescription then of a Liturgy is a Provision for the right Administration of the Ordinances of the Gospel
unto

un othe Edification of the Church. This is its general nature; and in the Administration of the Ordinances of the Gospel, consists the chief and main work of the Ministry: That this Provision is Humane, hath been before declared. It was not made by Christ, nor his Apostles; but of men, and by men was it made and Imposed on the Disciples of Christ. It remaineth then that we Consider whether Jesus Christ have not made provision for the same end and purpose; namely, that the Ordinances and Institutions of the Gospel may be administered to the edification of the Church. Now this the Apostle expressly affirms, *Ephes. 4. 7, 8, 9, 10, 11, 12, 13. Unto every one of us is given grace according to the measure of the gift of Christ; wherefore he saith when he ascended up on high, he led captivity captive and gave Gifts unto men,--- He gave---some Pastors and Teachers for the perfection of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all came in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ.* The Lord Jesus who hath appointed the Office of the Ministry, hath also provided sufficient furniture for the Persons called according to his mind to the discharge of that Office, and the whole Duty of it. That the administration of the Ordinances of the Gospel is the work of the Ministry I suppose will not be denied. Now that this work of the Ministry may be discharged to the edification of his Body, and that to the end of the World, until all his People in every Generation are brought unto the Measure of Grace assigned unto them in this life, is expressly affirmed. He hath given Gifts for this end and purpose; namely, that the work of the Ministry may be performed to the edification of his Body. To say that the Provision he hath made is not every way sufficient for the attaining of the End for which it was made by him, or that he continueth not to make the same Provision that he did formerly, are equally false, equally blasphemous; the one injurious to his Wildome, the other to his Truth, both to his Love and Care of his Church. For Decency and Uniformity in all his Churches the Lord Jesus also hath provided. The Administration of the same specifical Ordinances in the Assemblies of his Disciples convened according to his mind, according to the same Rule

of his Word, by vertue of the same specifical Gifts of the Spirit, by him bestowed on the Administrators of them, constitutes the Uniformity that he requires and is acceptable unto him. This was the Uniformity of the Apostolical Churches, walking by the same Rule of Faith and Obedience, and no other; And this is all the Uniformity that is among the true Churches of Christ, that are this day in the World. To imagine that there should be an Uniformity in Words and Phrases of Speech and the like, is an unpracticable Figment, which never was obtained, nor ever will be to the end of the World. And when men by the invention of Rites and Orders, began to depart from this Uniformity, how far they were from falling into any other, is notorious from that Discourse of *Socrates* on this matter, *lib. 5. cap. 21*. For these then the Lord Christ hath made provision. And where there is this Uniformity unto Edification, let those things be attended unto, which are requisite for the nature of Assemblies meeting for such ends, as Assemblies, and all the Decency and Order which Christ requireth will ensue. I suppose it will not be safe for any man to derogate from the sufficiency of this provision. If any shall say, That we see, and find by experience that men called to be Ministers are not so enabled to the Work of the Ministry, as by vertue of the Gifts they have received to administer the Ordinances of the Gospel unto the edification of the Church, I shall desire them to Consider whether indeed such persons be rightly called unto the Ministry, and do labour aright to discharge their duty in that Office; seeing that if they are so, and do so, there seems to be a direct failure of the Promise of Christ, which is blasphemy to imagine. And it may be Considered whether this pretended defect and want, do not, where it is in those who are indeed called to the Work of the Ministry, proceed from their neglect to stir up the Gifts that they have received by the use and exercise of them, for which end alone they are entrusted with them; And it may be further Considered whether their neglect hath not been occasioned greatly by some mens imposing of prescribed Liturgies, and others trusting to their use, in those things, and for those ends, for which men are entrusted with those Gifts by Jesus Christ. And if this be so, as indeed upon due search it will appear so

to be, then we have a secret inclusion of the Provision made by Christ for the ends mentioned, plainly intimated unto us, before we arrive at the express Consideration of it.

But to proceed; The provision that Christ hath made for the discharge of the whole Work of the Ministry, in the Administration of the Ordinances of the Gospel unto the edification of his Church, is his Collation or bestowing of Gifts on men rightly called to the Office of the Ministry, enabling them unto, and to be exercised in that Work: In the Prescription and Imposition of a Liturgy, there is a provision made for the discharge of the Work of the Ministry in the Administration of the Ordinances of the Gospel unto the edification of the Church, in and by the precise reading and pronouncing of the words set down therein without alteration, diminution, or addition. It remaineth then to Consider where this latter Provision be not exclusive of the former, and whether the use of them both at the same time be not inconsistent. The Administration of Gospel Ordinances, consists in Prayer, Thanksgiving, Instruction and Exhortations, suitably applied unto the special nature and end of the several Ordinances themselves, and the use of them in the Church. For the right performance of all these, Christ gives Gifts unto Ministers; the Liturgy a certain number of Words to be read without addition or alteration, and this *toties quoties* as the Ordinances are to be administered. Now unless it can be made to appear, that an ability to read the prescribed words of the Liturgy, be the Gifts promised by Christ for the discharge of the Work of the Ministers, which cannot be done, it is most evident, that there is an inconsistency between the use and actual exercise of these several Provisions of *medicines* for the compassing of the same end; and consequently the necessary indispensable use of the Liturgy is directly exclusive of the use of the means provided by Christ, and for that end, for which the Liturgy is invented and imposed. What dismal effects have issued hereupon may be declared hereafter if need be. Certainly more then one Commandment of God, and more then one Promise of Christ have been made void by this Tradition: And I desire that none would be offended, if as my own apprehension I affirm,

That the Introduction of Liturgies was, on the account insisted on, the principal means of increasing and carrying on that sad defection and Apostasy, in the guilt whereof most Churches in the World had enwrapped themselves. Nor doth there lye at present any relief against this Consideration from hence, that Ministers are allowed the exercise of their gifts they have received in their Preaching, and Prayers before and after Sermons; For First, that indeed there is such a Liberty allowed, if the present Liturgy be so imposed as by some is pretended, is very questionable; many that are looked on as skilled in that law and Mystery of it, do by their practise give another interpretation of the intendment of its Imposition, making it extend to all that is done in the Publick Worship, the bare Preaching or Reading of a Sermon or Homily excepted. Nor Secondly, is that the matter enquired into, Whether Ministers may at any time, or in any part of Gods Worship make use of their Gifts, but whether they may do it in all those Administrations, for whose performance to the edification of his Body, they are bestowed on them by Jesus Christ; which by the Rule of the Liturgy we have shewed they may not; and I doubt not but it will be granted by those who contend for the Imposition of the Liturgy, that it extends to the principal parts, if not the whole of the Publick Worship of God in the Church. Now certainly it is necessary that Conscience be clearly satisfied, that this prescription of an Humane Provision of means for such Ends in the Worship of God, as Christ hath made provision for, which is excluded thereby, be not against express rule of Scripture, (*Ezech. 43.8. Matth. 15.9. Col. 2.20.*) without president or example, derogatory to the Glory of Christ, (*Heb. 3.5.6.*) and in particular of his Truth, Wisdome, and Love of his Church, as also to the perfection the Scripture, (*2 Tim. 3.15, 16.*) and whether it brings not the Ministers of the Gospel into open sin, (*Rom. 12.6, 7, 8. 1 Cor. 12.6, 7, 8, 9, 10. Ephes. 4.8, 11, 12. 1 Pet. 4.10, 11.*) and so be an occasion of the wrath of God, and ruine of the Souls of Men, before they admit of it, or submit unto it.

C H A P. X.

*Other Considerations about the Imposition
of Liturgies.*

Furthermore, the great Rule of Gospel Administrations is that all things be done to Edification. This is the main End of the Ministry its self, in all the duties thereof, that are purely Evangelical. For this end was the Office of the Ministry Instituted, for this end are Ministerial Gifts dispensed, for this end were the Sacraments appointed, and all Church Assemblies, Church Power, and whatever else belongs to Churches; it is all Ordained for this End that the Body of Christ may be edified and increased with the increase of God, *Ephes. 4. 7, 8, 9, 10, 11, 12, 13, 14, 15. Col. 2. 19. Acts 9. 31. Rom. 14. 19, 15. 1 Cor. 10. 23. cap. 14. 3, 4, 5, 12, 26. 2 Cor. 12. 19. 1 Tit. 1. 4.* The full and adequate Rule of all Church-order and duties is, That all things be done to Edification. It doth not hence ensue that whatever men shall judge to conduce to edification, may be used by themselves or imposed on others in the Worship of God. Christ himself, the onely wise and competent Judge in such Cases, hath precisely himself determined what is conducing hereunto; having as on other accounts, so on this also, limited men to his prescription, because nothing is effectual unto Edification but by vertue of his blessing, which is annexed onely to his own Institutions. But this will undeniably hence ensue, That whatever is contrary unto, or an hindrance of Edification, ought not to be appointed or observed in the Worship of God. For certainly whatever is an hindrance of that in any kind, unto whose furtherance all things of that kind ought to contribute, their whole worth and vertue consisting in that contribution, can have no due place amongst them. If it appear that this is the state and condition of this Imposed Liturgy in Church Administrations, I presume it will be confessed that it ought not to obtain any place or room amongst them. The Edification of the Church depends principally on the blessing of God upon the exercise of those Ministerial gifts which

which are bestowed on men for that end ; namely, that the Church be edified. God supplying seed to the Sower, blesteth it with an encrease in the field where it is sowed, *2-Cor. 9. 10.* The Gifts that are bestowed on Ministers are their principal Talents that they ought to trade withall for the profit of their Master; that is, the building up of his house wherein his weakh in this world doth lye. Yea, all the Gifts that are bestowed by the Spirit of Christ on men, are given them to profit withall, *1 Cor. 12. 7.* and they are required with them to asst for God in the edification of the Body of Christ, every one according to his measure, *1 Pet. 4. 10, 11.* This I suppose will be granted. Moreover, that the Gifts bestowed by Christ on the guides of his Church, the Ministers of the Gospel are proportioned and suited to the end which he aimeth to accomplish by them, as we have in part before declared, so it is evident from the infinite Wisdome of him that bestows them. From both which it will undeniably follow, that on the due and regular use and employment of those Gifts which men receive from Christ, depends and that solely the edification of his Church. I suppose this will not be denied, where the Gifts bestowed by the Spirit of Christ upon the Ministers of his Church, are used and exercised in the Work of the Ministry, according to his Mind and Will, there by his blessing the edification which he doth intend will ensue. Let us then proceed. These Gifts as the Scripture witnesseth, and experience convinceth are bestowed in great variety and in several degrees. The greater and more excellent they are in any entrusted with them, the more excellent is the means of edification which the Lord affords unto his Disciples by them. Edification then as in its general nature it depends on the gifts of Christ which he bestows on the Officers of his Church, so as to the degrees of it, and its special furtherance, it depends on the degrees and special improvement of those Gifts. For this cause all those to whom the work of the Ministry is committed, as they ought to desire spiritual gifts, *1 Cor. 14. 1.* that the Church may be edified by them, so to covet earnestly the best gifts, *1 Cor. 12. 31.* that they may singularly edifie the Church, and also seek to excel in those gifts, *1 Cor. 14. 20.* that the same word of Edification may be carried on to the utmost. It may then be enquired how these spiritual gifts

gifts which we must suppose all Ministers of the Gospel in some measure to have received, may be improved, so that they may excel to the edifying of the Church, which is expressly required of them: We say then, that the improvement and encrease of spiritual gifts doth ordinarily and regularly depend on their due and holy exercise. He that had a Talent and used it not though he endeavoured to keep it safe, yet it did not encrease; when every one that traded with the Stock wherewith they were entrusted, made a regular encrease according to the measure they had received. And in Experience we daily see men Naphkening their Talents until they are taken from them; whilst others receive Additions to their Store, at least such supplies as that their first Provisions fail not. Hence the great direction for the exercise of the work of the Ministry is, *to stir up the gift received*, by a due performance whereof in all persons entrusted with them, is the whole work of edifying the body of Christ, until it reach the measure appointed to every member, completed and finished. Edification then depends on the improvement of Gifts, and the improvement of Gifts on their due exercise according to the mind of Christ. The want then of that due exercise, either by the neglect of them on whom they are bestowed, or any hindrance of it put upon them by others, is the sole way of obstructing the improvement of spiritual gifts, and by direct and immediate consequence of the edification of the Church. Now this seems to be so much done by the prescription of the Liturgy and imposition of it, that it is impossible for the wit of man to invent a more effectual expedient for the compassing of that end. The main exercise of Spiritual gifts on which their growth and improvement doth depend, lyes in the administration of Gospel Ordinances. That is the work of the Ministry for which they are bestowed. To hinder therefore or forbid that exercise is directly to forbid the due, regular, appointed means of their encrease, and so also of the edification of the body of Christ; the means indispensably necessary unto it, being removed and taken away. Now this is openly and avowedly done in the imposed Liturgy if imposed. It says expressly that the Ministers of the Gospel shall not use or exercise any Spiritual gift in the administration of those Ordinances for which provision is made in the Book,

And as in this Case the condition of the People who are deprived of the means of their edification, is sad, so that of the Ministers of the Gospel miserable and deplorable. The Lord Jesus Christ bestows gifts upon them, requiring the use and exercise of them in the Work of the Ministry at their utmost peril; Men on the other side, forbid them that use and exercise, and that with such forcible Prohibitions as threaten to bear down the whole publick exercise of the Ministry before them. But the Lord knows how to deliver those that are his out of temptation. It will be no relief against the force of this Consideration, that there are some things left wherein Ministers may exercise their gifts and trade with their Talents; for as this is but pretended, so it is not in this or that part of their Work, but in the whole of the Ministry committed unto them, that Christ indispensably requires of the guides of his Church, that they should trade with their Talents and exercise their Gifts; and accordingly are they to provide for their account at the last day: By this one engine then at the same time are the people deprived of the means of Edification provided for them in the Care, Wisdom, and Love of the Lord Christ, and Ministers brought into a necessity of sinning, or fore-going the publick exercise of their Ministry.

Again in Particular; It is the work and duty of the Ministers of the Gospel, to make Application of the Grace of Christ whereof they are Stewards to the Flocks committed to their Charge, and that according to the especial state and condition of all especial wants which may any way be known unto them. The way of their Application of this Grace, lyes principally in the Administration of Gospel Ordinances. Therein are they to declare, unfold, tender, and apply the Grace of Christ according unto the wants of his Disciples, the good of whose souls they watch for in particular. These wants are very far from being the same, and in the same degree in and unto every Congregation, or unto any one Congregation at all times, or unto all Persons in any Congregation, which is easily discerned by a faithful and skilful Guide. The especial Application then mentioned according to the Rule of the Gospel, and special Addresses unto God in the Name of the Flock, with respect to the especial wants of all or any of them, belongs to that edification, which

Christ

Christ hath appointed for his Church, Now how this duty can be attended unto in the observance of a prescribed Form of Liturgy, from whence it is not lawful to digress, is beyond my understanding to apprehend. I confess men who scoffe at Edification, and deride spiritual Gifts, who thinks all Religion to consist in the Observation of some carnal Institution, who neither know nor care to come to an acquaintance with the spiritual wants of poor souls, nor do tremble at the threatnings of Christ pointed against their negligence and ignorance, *Ezek. 34.* 4. that suppose the whole Baptized World converted to God, and Preaching its self on that account less necessary then formerly at the first Plantation of the Gospel; that esteem the doubts and temptations of Believers as needless scruples, and their sedulous endeavours to grow in Grace and the knowledge of our Lord Jesus Christ labour lost in hypocrisie; that perhaps do envy at, and are troubled with the light and knowledge of the People of God, and suppose they can discharge the Duty of the Ministry by a bare reading of the Service Book to their Parish, by themselves, or some Hired by them so to do, without once enquiring into the spiritual Condition of them, the care of whose souls they plead to be committed to them, may think light of this Consideration; but those who know the terrour of the Lord, and any thing of their own Duty, will be otherwise minded. Yet farther; There seems to be in the Imposition of a Liturgy to be used always as a Form in all Gospel Administrations, an unwarrantable abridgement of their Liberty, wherewith Christ hath made us free; and therefore sin in the Imposition and Use of it. For as it is a sin in others to abridge us of the Liberty purchased for us by Jesus-Christ, so it is in us, to give it up, and not to suffer in our Testimony for it. Now of that Liberty purchased for us by Jesus Christ, so far as it relates to the Worship of God there are two Parts; *First*, a freedome from those Pædagogical Institutions of God himself, which by his own appointment were to continue onely to the time of Reformation. *Secondly*, A freedome from subjection to the Authority of men as to any new Impositions in or about the Worship of God, *1 Cor. 7. 11.* And the same Rule is given out as to our duty and deportment in reference unto both these, *Gal. 5. 1. 1 Pet. 2. 16.* Now not to stand fast in the Liberty for us purchased

chased by Christ, is not to have that esteem of it as a Priviledge
 given us by his Love as we ought to have, nor that sense of it as
 a duty enjoyned us by him which ought to be in us. I say there
 is the same reason of both these in respect of Liberty. As we are
 freed from *Mosaical* Institutions, so that none can Impose the
 Observation of them upon us, by vertue of their first Appoint-
 ment, so are we also from any succeeding Impositions of men.
 Our Liberty equally respects the one and the other. And as to
 those Institutions, such was the tenderness of the Holy Ghost
 and the Apostles of our Lord Jesus Christ by his directions and
 guidance, that they would not, (no not for a season) enjoyn
 the observance of any of them, no not of those which put men
 on no positive Duties, but were meer abridgements in point of
 some practises, upon the Disciples of Christ, but onely such
 whose observation for that season was made necessary by reason
 of scandals and offences, before any such Imposition of theirs,
Acts 15. nor by a purity of reason if regard be had to their Ex-
 ample, can there any abridgement be lawfully made of the Li-
 berty of Christs Disciples by any Imposition of things of the la-
 ter sort, unless it be as to the Observation of some such things as
 are made necessary in case of scandal antecedent unto any such
 Imposition. We grant then that there may be, yea, there ought
de facto to be an abridgement made of our Liberty, as to the per-
 formance of some things at some times, which in general we are
 made free unto, where that performance in the 'ule and exercise
 of our Liberty, would prove an hindrance unto Edification, the
 great End whereunto all these things are subservient. But then
 the case must be so stated antecedent to any Imposition. First to
 Impose that which is not necessary, and then to assert a Necessi-
 ty of its Observation least Scandal should ensue, is a Course that
 men are not directed unto by any Gospel Rule or Apostolical
 practise. The sum is, that abridgement of the Liberty of the Di-
 sciples of Christ by Impositions on them of things which he
 hath not appointed, nor made necessary by Circumstances ante-
 cedent unto such Impositions, are plain Usurpations upon the
 Consciences of the Disciples of Christ, destructive of the Liberty
 which he hath purchased for them, and which if it be their duty
 to walk according to Gospel Rule, is sinful to submit unto.
 That of this nature is the Imposition of a Liturgy contended
 about,

about, is evident. It hath no Institution or Appointment by Jesus Christ, it is wholly of Men, there is nothing antecedent unto its Imposition that should make it Necessary to be Imposed; a Necessity of its Observation is induced upon and by its Imposition, which is directly destructive to our Liberty in Jesus Christ. The Necessity pretended from the insufficiency of Ministers for the discharge of that which is their proper Work, hath in great part been caused by this Imposition; and where it hath not, some mens sin; is not to be made other mens punishment. Reasons pleaded for the Imposition Opposed, shall be elsewhere Considered.

F I N I S.

